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Katharine F. Richmond -

From Mrs. L. M. Gates
June 24, 1922 -

Given Mrs. Gates of Providence R. I.
in 1876 by Sheriff Aborn Gardiner

Vandyke pinx. Illman sc

JAMES GRAHAM, MARQUIS OF MONTROSE.

TALES OF A GRANDFATHER

BEING STORIES FROM THE

HISTORY OF SCOTLAND.

SECOND SERIES.

VOL. I.

PRINTED FOR Wm BURGESS,

NEW YORK,

1831.

TALES

OF

A GRANDFATHER,

Second Series;

BEING

STORIES

TAKEN FROM

SCOTTISH HISTORY.

HUMBLY INSCRIBED

TO

HUGH LITTLEJOHN, Esq.

IN TWO VOLS.

VOL. I.

BY SIR WALTER SCOTT,

AUTHOR OF "WAVERLEY," &c. &c.

Exeter, N. H.

PUBLISHED BY J. & B. WILLIAMS.

1833.

DEDICATION.

TO

HUGH LITTLEJOHN, ESQ.

My dear Child,

I now address to you two volumes of Scottish Stories, which brings down the History of that Country, from the period when England and Scotland became subject to the same King, until that of the Union, when they were finally united into one Kingdom. That you, and children of your age, may read these little books with pleasure and improvement, is the desire and hope of,

My dearest Child,

Your very affectionate Grandfather,

WALTER SCOTT.

Abbotsford, 15*th October*, 1828.

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TALES OF A GRANDFATHER.

SECOND SERIES.

CHAP. I.

Progress of Civilization in Society.

The kind reception which the former Tales, written for your amusement and edification, have met with, induces me, my dear little boy, to make an attempt to bring down my historical narrative to a period, when the union of England and Scotland became as complete, in the intimacy of feelings and interests, as law had declared and intended them to be, and as the mutual advantage of both countries had long, though in vain, required.

We left off, you may recollect, when James, the sixth of that name who reigned in Scotland, succeeded, by the death of Queen Elizabeth, to the throne of England, and thus became Sovereign of the whole Island of Britain. Ireland also belonged to his dominions, having been partly subdued by the arms of the English, and partly surrendered to them by the submission of the natives. There had been, during

Elizabeth's time, many wars with the native Lords and Chiefs of the country; but the English finally obtained the undisturbed and undisputed possession of that rich and beautiful island.

Thus the three kingdoms, formed by the Britannic Islands, came into the possession of one Sovereign, who was thus fixed in a situation of strength and security, which was at that time the lot of few monarchs in Europe.

King James's power was the greater, that the progress of human society had greatly augmented the wisdom of his statesmen and counsellors, and given strength and stability to those laws which preserve the poor and helpless against the encroachments of the wealthy and the powerful.

But Master Littlejohn may ask me what I mean by the Progress of Human Society; and it is my duty to explain it as intelligibly as I can.

If you consider the lower order of animals, such as birds, dogs, cattle, or any class of the brute creation, you will find that they are, to every useful purpose, deprived of the means of communicating their ideas to each other. They have cries indeed, by which they express pleasure or pain—fear or hope—but they have no formed speech by which, like men, they can converse together. God Almighty, who called all creatures into existence in such manner as best pleased him, has imparted to those inferior animals no power of improving their situation, or of commmunicating with each other.

There is, no doubt, a difference in the capacity of these inferior classes of creation. But though one bird may build her nest more neatly than one of a different class, or one dog may be more clever and more capable of learning tricks than another, yet, as it wants language to explain to its comrades the advantages which it may possess, its knowledge dies with it; thus birds and dogs continue to use the same general habits proper to the species, which they have done since the creation of the world. In other words, animals have a certain degree of sense which is termed instinct, which teaches them to seek their food, and provide for their safety and comfort, in nearly the same manner as their parents did before them since the beginning of time, but does not enable them to communicate to their successors any improvements, or to derive any increase of knowledge. Thus you may remark, that the example of the swallow, the wren, and other birds, which cover their nests with a roof to protect them against the rain, is never imitated by other classes, who have continued to construct theirs in the same exposed and imperfect manner since the beginning of the world.

Another circumstance, which is calculated to prevent the inferior animals from rising above the rank which they are designed to hold, is the short time during which they remain under the care of their parents. A few weeks gives the young nestlings of every season, strength and inclination to leave the protection of the parents ; the tender attachment which has sub-

sisted while the young bird was unable to provide for itself without assistance is entirely broken off, and in a week or two more they probably do not know each other.

The young of the sheep, the cow, and the horse, attend and feed by the mother's side for a certain short period, during which they are protected by her care, and supported by her milk; but they have no sooner attained the strength necessary to defend themselves, and the sense to provide for their wants, than they separate from the mother, and all intercourse between the parent and her offspring is closed for ever.

Thus each separate tribe of animals retains exactly the same station in the general order of the universe which was occupied by its predecessors; and no existing generation either is, or can be, either much better instructed, or more ignorant, than that which preceded or that which is to come after it.

It is widely different with mankind. God, as we are told in Scripture, was pleased to make man after his own image. By this you are not to understand that the Creator of heaven and earth has any visible form or shape, to which the human body bears a resemblance; but the meaning is, that as the God who created the world is a spirit invisible and incomprehensible, so he joined to the human frame some portion of an essence resembling his own, which is called the human soul, and which, while the body lives, continues to animate and direct its motions, and on the dissolution of the bodily form

which it has occupied, returns to the spiritual world, to be answerable for the good and evil of its works upon earth.

It is therefore impossible, that man, possessing this knowledge of right and wrong, proper to a spiritual essence resembling those higher orders of creation whom we call angels, and having some affinity, though at an incalculable distance, to the essence of the Deity himself, should have been placed under the same limitations in point of progressive improvement with the inferior tribes, who are neither responsible for the actions which they perform under direction of their instinct, nor capable, by any exertion of their own, of altering or improving their condition in the scale of creation. So far is this from being the case with man, that the bodily organs of the human frame bear such a correspondence with the properties of his soul as to give him the means, when they are properly used, of enlarging his powers, and becoming wiser and more skilful from hour to hour, as long as his life permits; and not only is this the case, but tribes and nations of men, assembled together for the purpose of mutual protection and defence, have the same power of alteration and improvement, and may, if circumstances are favourable, go on by gradual steps from being a wild horde of naked barbarians till they become a powerful and civilized people.

The capacity of amending our condition by increase of knowledge, which, in fact, affords the means by which man rises to be the lord of creation, is grounded on the human race pos-

sessing those advantages which he alone enjoys. Let us look somewhat closely into this, my dear boy, for it involves some truths equally curious and important.

If man, though possessed of the same immortal essence or soul, which enables him to choose and refuse, to judge and condemn, to reason and conclude, were to be void of the power of communicating the conclusions to which his reasoning had conducted him, it is clear that the progress of each individual in knowledge, could be only in proportion to his own observation and his own powers of reasoning.

But the gift of speech enables any one to communicate to others whatever idea of improvement occurs to him, which, instead of dying in the bosom of the individual by whom it was first thought of, becomes a part of the stock of knowledge proper to the whole community, which is increased and rendered generally and effectually useful by the accession of further information, as opportunities occur, or men of reflecting and inventive minds arise in the state. This use of spoken language, therefore, which so gloriously distinguishes man from the beasts that perish, is the primary means of introducing and increasing knowledge in infant communities.

Another early cause of the improvement of human society is the incapacity of children to act for themselves, rendering the attention and protection of parents to their offspring necessary for so long a period. Even where the food which the earth affords without cultivation,

such as fruits and herbs, is most plentifully supplied, children remain too helpless for many years to be capable of gathering it, and providing for their own support. This is still more the case where food has to be procured by hunting, fishing, or cultivating the soil, occupations requiring a degree of skill and personal strength, which children cannot possess until they are twelve or fourteen years old.

It follows, as a law of nature, that instead of leaving their parents at an early age, like the young birds or quadrupeds, the youth of the human species necessarily remain under the protection of their father and mother for many years, during which they acquire all the knowledge the parents have to teach. It arises also from this wise arrangement, that the love and affection between the offspring and the parents, which among the brute creation is the produce of mere instinct, and continues for a very short time, becomes in the human race a deep and permanent feeling, founded on the attachment of the parents, the gratitude of the children, and the effect of long habit on both.

For these reasons, it usually happens, that children feel no desire to desert their parents, but remain inhabitants of the same huts in which they were born, and take up the task of labouring for subsistence in their turn. One or two such families gradually unite together, and avail themselves of each other's company for mutual defence and assistance. This is the earliest stage of human society, and some savages have been found in this condition so very

rude and ignorant, that they may be said to be little wiser or better than a herd of animals.

The natives of New South Wales, for example, are, even at present, in the very lowest scale of humanity, and ignorant of every art which can add comfort or decency to human life. These unfortunate savages use no clothes, construct no cabins or huts, and are ignorant even of the manner of chasing animals or catching fish, unless such of the latter as are left by the tide, or which are found on the rocks; they feed upon the most disgusting substances, snakes, worms, maggots, and whatever trash falls in their way. They know indeed how to kindle a fire—in that respect only they have stepped beyond the deepest ignorance to which man can be subjected—but they have not learned how to boil water; and when they see Europeans perform this ordinary operation, they have been known to run away in great terror. Voyagers tell us of other savages who do not even know the use of fire, and who maintain a miserable existence by subsisting on shell-fish eaten raw.

And yet, my dear boy, out of this miserable and degraded state, which seems worse than that of the animals, man has the means and power to rise into the high place for which Providence hath destined him. In proportion as opportunities occur, these savage tribes acquire the arts of civilized life; they construct huts to shelter them against the weather; they invent arms for destroying the wild beasts by which they are annoyed, and for killing those

whose flesh is adapted for food ; and they plant fruit-trees and sow grain as soon as they discover that the productions of nature most necessary for their comfort may be increased by labour and industry.

Thus, the progress of human society, unless it is interrupted by some unfortunate circumstances, continues to advance, and every new generation, without losing any of the advantages already attained, goes on to acquire others which were unknown to the preceding one.

For instance, when three or four wandering families of savages have settled in one place, and begun to cultivate the ground, and collect their huts into a hamlet or village, they usually agree in choosing some chief to be their judge and the arbiter of their disputes in time of peace, their leader and captain when they go to war with other tribes. This is the foundation of a monarchial government. Or, perhaps, their public affairs are directed by a council or senate, of the oldest and wisest of the tribe—this is the origin of a republican state. At all events, in one way or other, they put themselves under something resembling a regular government, and obtain the protection of such laws as may prevent them from quarrelling with one another.

Other important alterations are introduced by time. At first, no doubt, the members of the community store their fruits and the produce of the chase in common. But shortly after, reason teaches them that the individual who has bestowed labour and trouble upon any

thing so as to render it productive, acquires a right of property, as it is called, in the produce, which his efforts have in a manner called into existence. Thus, it is soon acknowledged, that he who has planted a tree has the sole right of consuming its fruit; and that he who has sown a field of corn has the exclusive title to gather in the grain. Without the labour of the planter and husbandman, there would have been no apples or wheat, and therefore these are justly entitled to the fruit of their labour.

In like manner, the state itself is conceived to acquire a right of property in the fields cultivated by its members, and in the forests where they have of old practised the rights of hunting and fishing. If men of a different tribe enter on the territory of a neighbouring nation, war ensues between them, and peace is made by agreeing on both sides to reasonable conditions. Thus a young state extends its possessions; and by its communications with other tribes lays the foundation of public laws for the regulation of their behaviour to each other in peace and in war.

Other arrangements no less important are produced, tending to increase the difference between mankind in their wild and original state, and that which they assume in the progress of civilization. One of the most remarkable is the separation of the citizens into different classes of society, and the introduction of the use of money. I will try to render these great changes intelligible to you.

In the earlier stages of society, every member

of the community may be said to supply all his wants by his own personal labour. He acquires his food by the chase—he sows and reaps his own grain—he gathers his own fruit—he cuts the skin which forms his dress so as to fit his own person—he makes the sandals or buskins which protect his feet. He is, therefore, better or worse accommodated exactly in proportion to the personal skill and industry which he can apply to that purpose.

But it is discovered, in process of time, that one man has particular dexterity in hunting, being, we shall suppose, young, active, and enterprising; another, older and of a more staid character, has peculiar skill in tilling the ground, or in managing cattle and flocks; a third, lame perhaps, or infirm, has a happy talent for cutting out and stitching together garments, or for shaping and sewing such shoes as are worn. It becomes, therefore, for the advantage of all, that the first shall attend to nothing but hunting, the second confine himself to the cultivation of the land, and the third remain at home to make clothes and shoes.

But then it follows, as a necessary consequence, that the huntsman must give to the man who cultivates the land a part of his venison and skins, if he desires to have grain of which to make bread, or a cow to furnish his family with milk; and that both the hunter and the agriculturist must give a share of the produce of the chase, and a proportion of the grain, to the third man, to obtain from him clothes and shoes. Each is thus accommodated with what

he wants, a great deal better, and more easily, by every one following a separate occupation, than they could possibly have been, had each of the three been hunter, farmer, and tailor, in his own person, practising two of the trades awkwardly and unwillingly, instead of confining himself to that which he perfectly understands, and pursues with success. This mode of accommodation is called barter, and is the earliest kind of traffic by which men exchange their property with each other, and satisfy their wants by parting with their superfluities.

But in process of time, barter is found inconvenient. The husbandman, perhaps, has no use for shoes when the shoemaker is in need of corn, or the shoemaker may not want furs or venison when the hunter desires to have shoes. To remedy this, almost all nations have introduced the use of what is called *money;* that is to say, they have fixed on some particular substance capable of being divided into small portions, which, having itself no intrinsic value, is nevertheless received as a representative of the value of all commodities. Particular kinds of shells are used as money in some countries; in others, leather, cloth, or iron, are employed; but gold and silver, divided into small portions, are used for this important purpose almost all over the world.

That you may understand the use of this circulating representative of the value of commodities, and comprehend the convenience which it affords, let us suppose that the hunter, as we formerly said, wanted a pair of shoes, and

the shoemaker had no occasion for venison, but wanted some corn, while the husbandman, not desiring to have shoes, was in need of some other commodity.

Here are three men, each desirous of some article of necessity, or convenience, which he cannot obtain by barter, because the party whom he has to deal with does not want the commodity which he has to offer. But supposing the use of money introduced, and its value acknowledged, these three persons are accommodated by means of it in the amplest manner possible.

The shoemaker does not want the venison which the hunter offers for sale, but some other man in the village is willing to purchase it for five pieces of silver—the hunter sells his commodity, and goes to the shoemaker, who, though he would not barter the shoes for the venison, which he did not want, readily sells them for the money, and, going with it to the farmer, buys from him the quantity of corn he needs; while the farmer, in his turn, purchases whatever he is in want of, or if he requires nothing at the time, lays the pieces of money aside, to use when he has occasion.

The invention of money is followed by the gradual rise of trade. There are men who make it their business to buy various articles, and sell them again for profit, that is, they sell them somewhat dearer than they bought them. This is convenient for all parties, since the original proprietors are willing to sell their commodities to those store-keepers, or shop-keepers, at

a low rate, to be saved the trouble of hawking them about in search of a customer; while the public in general are equally willing to buy from such intermediate dealers, because they are sure to be immediately supplied with what they want.

The numerous transactions occasioned by the introduction of money, together with other circumstances, soon destroy the equality of ranks which prevails in an early stage of society. Some men become rich, and hire the assistance of others to do their work; some are poor, and sink into the capacity of servants. Some men are wise and skilful, and, distinguishing themselves by their exploits in battle and their counsels in peace, rise to the management of public affairs. Others, and much greater numbers, have no more valour than to follow where they are led, and no more talent than to act as they are commanded. These last sink, as a matter of course, into obscurity, while the others become generals and statesmen.

The attainment of learning tends also to increase the difference of ranks. Those who receive a good education by the care of their parents, or possess so much strength of mind and readiness of talent as to educate themselves, become separated from the more ignorant of the community, and form a distinct class and condition of their own; and hold no more communication with the others than is absolutely necessary. In this way the whole order of society is changed, and instead of presenting the uniform appearance of one large

family, each member of which has nearly the same rights, it seems to resemble a confederacy or association of different ranks, classes, and conditions of men, each rank filling up a certain department in society, and discharging a class of duties totally distinct from those of the others.

The steps by which a nation advances from the natural and simple state which we have just described, into the more complicated system in which ranks are distinguished from each other, are called the progress of society, or of civilization. It is attended, like all things human, with much of evil as well as good; but it seems to be a law of our moral nature, that, faster or slower, such alterations must take place, in consequence of the inventions and improvements of succeeding generations of mankind.

Another alteration, productive of consequences not less important, arises out of the gradual progress towards civilization. In the early state of society, every man in the tribe is a warrior, and liable to serve as such when the country requires his assistance; but in progress of time the pursuit of the military art is, at least on all ordinary occasions, confined to bands of professional soldiers, whose business it is to fight the battles of the state, when required, in consideration of which they are paid by the community, the other members of which are thus left to the uninterrupted pursuit of their own peaceful occupations. This alteration is attended with more important consequences than we can at present pause to enumerate.

We have said that those mighty changes which bring men to dwell in castles and cities instead of huts and caves, and enable them to cultivate the sciences and subdue the elements, instead of being plunged in ignorance and superstition,are owing primarily to the reason with which God has graciously endowed the human race ; and in a second degree to the power of speech, by which we can communicate to each other the result of our own reflections.

But it is evident that society, when its advance is dependent on oral tradition alone, must be liable to many interruptions. The imagination of the speaker, and the dulness or want of comprehension of the hearer, may lead to many errors ; and it is generally found that knowledge makes but very slow progress until the art of writing is discovered, by which a fixed, accurate, and substantial form can be given to the wisdom of past ages. When this noble art is attained, there is a sure foundation laid for the preservation and increase of knowledge. The record is removed from the inaccurate recollection of the aged, and placed in a safe, tangible, and imperishable form, which may be subjected to the inspection of various persons, until the sense is completely explained and comprehended, with the least possible chance of doubt or uncertainty.

By the art of writing, a barrier is fixed against those violent changes so apt to take place in the early stages of society, by which all the fruits of knowledge are frequently destroyed, as those of the earth are by a hurricane. Sup-

pose, for example, a case which frequently happens in the early history of mankind, that some nation which has made considerable progress in the arts, is invaded and subdued by another which is more powerful and numerous, though more ignorant than themselves. It is clear that in this case, as the rude and ignorant victors would set no value on the knowledge of the vanquished, it would, if intrusted only to the memory of the individuals of the conquered people, be gradually lost and forgotten. But if their useful discoveries were recorded in writing, the manuscripts in which they were described, though they might be neglected for a season, would, if preserved at all, probably attract attention at some more fortunate period.

It was thus that, when the empire of Rome, having reached the utmost period of its grandeur, was broken down and conquered by numerous tribes of ignorant though brave barbarians, those admirable works of classical learning, on which such value is justly placed in the present day, were rescued from total destruction and oblivion by manuscript copies preserved by chance in the old libraries of churches and convents. It may indeed be taken as an almost infallible maxim, that no nation can make any great progress in useful knowledge or civilization, until their improvement can be rendered stable and permanent by the invention of writing.

Another discovery, however, almost as important as that of writing, was made during the fifteenth century. I mean the invention of

printing. Writing with the hand must be always a slow, difficult, and expensive operation; and when the manuscript is finished, it is perhaps laid aside among the stores of some great library, where it may be neglected by students, and must, at any rate, be accessible to very few persons, and subject to be destroyed by numerous accidents. But the admirable invention of printing enables the artist to make a thousand copies from the original manuscript, by having them stamped upon paper, in far less time and with less expense than it would cost to make half a dozen such copies with a pen. From the period of this glorious discovery, knowledge of every kind might be said to be brought out of the darkness of cloisters and universities, where it was known only to a few scholars, into the broad light of day, where its treasures were accessible to all men.

The Bible itself, in which we find the rules of eternal life, as well as a thousand lessons for our conduct in this world, was, before the invention of printing, totally inaccessible to all, save the priests of Rome, who found it their interest to discourage the perusal of the Scriptures by any save their own order, and thus screened from discovery those alterations and corruptions, which the inventions of ignorant and designing men had introduced into the beautiful simplicity of the gospel. But when, by means of printing, the copies of the Bible became so numerous, that every one, above the most wretched poverty, could, at a cheap price, possess himself of a copy of the blessed rule

of life, there was a general appeal from the errors and encroachments of the Church of Rome, to the Divine Word on which they professed to be founded; a treasure formerly concealed from the public, but now placed within the reach of every man, whether of the clergy or laity. The consequence of these inquiries, which printing alone could have rendered practicable, was the rise of the happy Reformation of the Christian church.

The same noble art made knowledge of a temporal kind as accessible as that which concerned religion. Whatever works of history, science, morality, or entertainment, seemed likely to instruct or amuse the reader, were printed and distributed among the people at large by printers and booksellers, who had a profit by doing so. Thus the possibility of important discoveries being forgotten in the course of years, or of the destruction of useful arts, or elegant literature, by the loss of the records in which they are preserved, was in a great measure removed.

In a word, the printing-press is a contrivance which enables any one individual to address his whole fellow-subjects on any topic which he thinks important, and which enables a whole nation to listen to the voice of such individual, however obscure, with the same ease and greater certainty of understanding what he says, than if a chief of Indians were haranguing the tribe at his council-fire. Nor is the important difference to be forgotten, that the orator can only speak to the person present, while the

author of a book addresses himself, not only to the race now in existence, but to all succeeding generations, while his work shall be held in estimation.

I have thus endeavoured to trace the steps by which a general civilization is found to take place in nations with more or less rapidity, as laws and institutions, or external circumstances, favourable or otherwise, advance or retard the increase of knowledge, and by the course of which man, endowed with reason, and destined for immortality, gradually improves the condition in which Providence has placed him, while the inferior animals continue to live by means of the same, or nearly the same, instincts of self-preservation, which have directed their species in all its descents since the creation.

I have called your attention at some length to this matter, because you will now have to remark, that a material change had gradually and slowly taken place, both in the kingdom of England, and in that of Scotland, when their long quarrels were at length, in appearance, ended, by the accession of James the Sixth of Scotland to the English crown, which he held under the title of James the First of that powerful kingdom.

CHAP. II.

Infirmities and ill temper of Elizabeth in her latter years—Accession of James VI. acceptable on that account to the English—Resort of Scotsmen to the Court at London—Quarrels between them and the English—Duelling—Duel of Stewart and Wharton—Attempt by Sir John Ayres to assassinate Lord Herbert—Murder of Turner, a Fencing-Master, by two Pages of Lord Sanquhar, and Execution of the three Murderers—Statute against Stabbing.

The whole island of Great Britain was now united under one king, though it remained in effect two separate kingdoms, governed by their own separate constitutions, and their own distinct codes of laws, and liable again to be separated, in case, by the death of King James without issue, the kingdoms might have been claimed by different heirs. For although James had two sons, yet there was a possibility that they might have both died before their father, in which case the sceptres of England and Scotland must have passed once more to different hands. The Hamilton family would, in that case, have succeeded to the kingdom of Scotland, and the next heir of Elizabeth to that of England. Who that heir was, it might have been found difficult to determine.

It might have been thought that James, the

sovereign of a poor and barren kingdom, which had for so many ages maintained an almost perpetual war with England, would have met with a prejudiced and unpleasant reception from a nation long accustomed to despise the Scots for their poverty, and to regard them with enmity on account of their constant hostility to the English blood and name.

It might have been supposed also, that a people so proud as the English, and having so many justifiable reasons for their pride, would have regarded with an evil eye the transference of the sceptre from the hand of the Tudors, who had swayed it during five successive reigns, to those of a Stewart, descended from the ancient and determined enemies of the English nation. But it was the wise and gracious pleasure of Providence, that while so many reasons existed to render the accession of James, and, in consequence, the union of the two crowns, obnoxious to the English people, others should occur, which not only balanced, but completely overpowered those objections, as well in the minds of men of sense and education, as in the judgment of the populace, who are usually averse to foreign rulers, for no other reason than that they are such.

Queen Elizabeth, after a long and glorious reign, had, in her latter days, become much more cross and uncertain in her temper than had been the case in her youth, more wilful also, and more inclined to exert her arbitrary power on slight occasions. One peculiar cause of offence was her obstinate refusal to gratify

the anxiety of her people, by making any arrangement for the succession to the throne after her death. On this subject, indeed, she nursed so much suspicion and jealousy, as gave rise to more than one extraordinary scene. The following is a whimsical instance, among others, of her unwillingness to hear of any thing respecting old age and its consequences.

The Bishop of St. David's, preaching in her Majesty's presence, took occasion from his text, which was Psal. xc. ver. 12, "So teach us to number our days, that we may apply our hearts unto wisdom," to allude to the Queen's advanced period of life, she being then sixty-three, and to the consequent infirmities attending upon old age: as for example, when the grinders shall be few in number, and they wax dark who look out at windows—when the daughters of singing shall be abased—and more to the like purpose.

With the tone of these admonitions the queen was so ill satisfied, that she flung open the window of the closet in which she sate, and told the preacher to keep his admonitions to himself, since she plainly saw the greatest clerks (meaning, scholars) were not the wisest men. Nor did her displeasure end here. The bishop was commanded to confine himself to his house for a time, and the Queen, referring to the circumstance some time afterwards, told her courtiers how much the prelate was mistaken in supposing her to be as much decayed as perhaps he might feel himself to be. As for her, she thanked God, neither her stomach nor her

strength, her voice for singing, or her art of fingering instruments, were any whit decayed. And to prove the goodness of her eyes, she produced a little jewel, with an inscription in very small letters, which she offered to Lord Worcester and Sir James Crofts to read; and as they had too much tact to be sharp-sighted on the occasion, she read it herself with apparent ease, and laughed at the error of the good bishop.

The faults of Elizabeth, though arising chiefly from age and ill-temper, were noticed and resented by her subjects, who began openly to show themselves weary of a female reign, forgetting how glorious it had been, and to desire to have a king to rule over them. With this general feeling, all eyes, even those of Elizabeth's most confidential statesman and counsellor Sir Robert Cecil, afterwards Earl of Salisbury, were turned to the King of Scotland as next heir to the crown. He was a Protestant prince, which assured him the favour of the Church of England, and of the numerous and strong adherents to the Protestant religion. As such, Cecil entered into a secret correspondence with him, in which he pointed out the line of conduct proper on James's part to secure his interest in England.

On the other hand, the English Catholics, on whom Queen Elizabeth's government had imposed many severe penal laws, were equally friendly to the succession of King James, since from that prince, whose mother had been a strict Catholic, they might hope for some favour, or,

at the least, some release from the various hardships which the laws of England imposed on them. The Earl of Northumberland conducted a correspondence with James on the part of the Catholics, in which he held high language, and offered to assert the Scottish King's right of succession by force of arms.

These intrigues were kept by James as secret as was in his power. If Elizabeth had discovered either the one or the other, neither the services of Cecil nor the high birth and power of the great Earl of Northumberland, could have saved them from experiencing the extremity of her indignation. Cecil, in particular, was at one time on the point of ruin. A post from Scotland delivered into his hands a private packet from the Scottish king, when the secretary was in attendance on Elizabeth. "Open your despatches," said Elizabeth, "and let us hear the news from Scotland." A man of less presence of mind would have been ruined; for if the queen had seen the least hesitation in her minister's manner, her suspicions would have been instantly awakened, and detection must have followed. But Cecil recollected the queen's sensitive aversion to any disagreeable smell, which was strengthened by the belief of the time, that infectious diseases and subtle poisons could be communicated by means of scent alone. The artful secretary availed himself of this, and while he seemed to be cutting the strings which held the packet, he observed it had a singular and unpleasant odour; on which Elizabeth desired it might be taken from her presence, and

opened elsewhere with due precaution. Thus Cecil got an opportunity to withdraw from the packet whatever could have betrayed his correspondence with King James. Cecil's policy and inclinations were very generally followed in the English court; indeed, there appeared no heir to the crown, male or female, whose right could be placed in competition with that of James.

It may be added to this general inclination in James's favour, that the defects of his character were of a kind which did not attract much attention while he occupied the throne of Scotland. The delicacy of his situation was then so great, and he was exposed to so many dangers from the dislike of the clergy, the feuds of the nobles, and the tumultuous disposition of the common people, that he dared not indulge in any of those childish freaks of which he was found capable when his motions were more completely at his own disposal. On the contrary, he was compelled to seek out the sagest counsellors, to listen to the wisest advice, and to put a restraint on his own natural disposition for encouraging idle favourites, parasites, and flatterers, as well as to suppress his inward desire to extend the limits of his authority farther than the constitution of the country permitted. At this period he governed by the advice of such ministers as the Chancellor Maitland, and afterwards of Home, Earl of Dunbar, men of thought and action, of whose steady measures and prudent laws the king naturally obtained the credit.

Neither was James himself deficient in a cer-

tain degree of sagacity. He possessed all that could be derived from learning alloyed by pedantry, and from a natural shrewdness of wit, which enabled him to play the part of a man of sense, when either acting under the influence of constraint and fear, or where no temptation occurred to induce him to be guilty of some folly. It was by these specious accomplishments that he acquired in his youth the character of an able and wise monarch, although when he was afterwards brought on a more conspicuous stage, and his character better understood, he was found entitled to no better epithet than that conferred on him by an able French politician, who called him, "the wisest fool in Christendom."

Such, however, as King James was, England now received him with more universal acclamation than had attended any of her princes on their ascent to the throne. Multitudes, of every description, hastened to accompany him on his journey through England to the capital city. The wealthy placed their gold at his disposal, the powerful opened their halls for the most magnificent entertainments, the clergy hailed him as the head of the Church, and the poor, who had nothing to offer but their lives, seemed ready to devote them to his service. Some of the Scottish retinue who were acquainted with James's character, saw and feared the unfavourable effect which such a change of circumstances was likely to work on him. "A plague of these people!" said one of his oldest domestics; "they will spoil a good king."

Another Scot made an equally shrewd answer to an Englishman, who desired to know from him the king's real character. "Did you ever see a jackanapes?" said the Scotsman, meaning a tame monkey; "if you have, you must be aware that if you hold the creature in your hands you can make him bite me, and if I hold him in my hands, I can make him bite you."

Both these sayings were shown to be true in course of time. King James, brought from poverty to wealth, became thoughtless and prodigal, indolent, and addicted to idle pleasures. From hearing the smooth flatteries of the clergy of England, who recognised him as head of the Church, instead of the rude attacks of the Presbyterian ministers of Scotland, who had hardly admitted his claim to be one of its inferior members, he entertained new and more lofty pretensions to divine right. Finally, brought from a country where his personal liberty and the freedom of his government were frequently placed under restraint, and his life sometimes in danger, he was overjoyed to find himself in a condition where his own will was not only unfettered, as far as he himself was concerned, but appeared to be the model to which all loyal subjects were desirous to accommodate theirs; and he seemed readily enough disposed to stretch to its utmost limits the power thus presented to him. Thus, from being a just and equitable monarch, he was inspired with a love of arbitrary power; and from attending, as had been his custom, to state business, he now minded little save hunting and festivals.

In this manner James, though possessing a large stock of pedantic wisdom, came to place himself under the management of a succession of unworthy favourites, and although good-natured, and naturally a lover of justice, was often hurried into actions and measures, which, if they could not be termed absolutely tyrannical, were nevertheless illegal and unjust. It is, however, of his Scottish government that we are now to treat, and therefore I am to explain to you, as well as I can, the consequences of the union with England to the people and country of Scotland.

If the English nation were delighted to receive King James as their sovereign, the Scottish people were no less enchanted by the prospect of their monarch's ascent to this wealthy and pre-eminent situation. They considered the promotion of their countryman and prince as an omen of good fortune to their nation; each individual Scotsman expected to secure some part of the good things with which England was supposed to abound, and multitudes hurried to court, to put themselves in the way of sharing them.

James was shocked at the greediness and importunity of his hungry countrymen, and scandalized besides at the poor and miserable appearance which many of them made among the rich Englishmen, and which brought discredit upon the country to which he himself as well as they belonged. He sent instructions to the Scottish Privy Council to prevent such intruders from leaving their country, complain-

ing of their manners and appearance, as calculated to bring disgrace upon all the natives of Scotland.

A proclamation was accordingly issued at Edinburgh, setting forth that great numbers of men and women of base sort and condition, and without any certain trade, calling, or dependence, repaired from Scotland to court, which was almost filled with them, to the great annoyance of his Majesty, and to the heavy disgrace of the Scottish nation; for these suitors being, in the judgment of all who saw them, but idle rascals, and poor miserable bodies, their importunity and numbers raised an opinion that there were no persons of good rank, comeliness, or credit in the country, which sent forth such a flight of locusts. Further, it was complained that these unseemly supplicants usually alleged that the cause of their repairing to court, was to desire payment of old debts due by the King, "which of all kinds of importunity," says the proclamation, with great simplicity, "is the most unpleasing to his Majesty." Therefore general proclamation was directed to be made at all the market crosses in Scotland, that no Scottish person should be permitted to travel to England without leave of the Privy Council; and that vessels transporting individuals who had not obtained due license, should be liable to confiscation.

But although the King did all that was in his power to prevent these uncouth suitors from repairing to his court, yet there were many other natives of Scotland of a higher descrip-

tion, the sons of men of rank and quality, who, by birth and condition, had the right of attending his court, and approaching his presence, whom he could not prohibit from doing so, without positively disowning all former affections, national feeling, and sympathy or gratitude for past services. The benefits which he conferred on these were ill-construed by the English, who seem to have accounted every thing as taken from themselves which was bestowed on a Scotsman. The King, though it does not appear that he acted with any unjust purpose, was hardly judged, both by his own countrymen and the English.

The Scots who had been his friends in his inferior situation, and, as it might be called, his adversity, naturally expected a share of his bounty, when he was advanced to such high prosperity; while the English, with a jealousy for which much allowance is to be made, regarded these northern suitors with an evil eye. In short, the Scottish courtiers thought that their claims of ancient services, of allegiance tried under difficult circumstances, of favour due to countrymen, and perhaps, even to kindred, which no people carry so far, entitled them to all the advantages which the King might have to bestow; while the English, on the other hand, considered every thing given to the Scots as conferred at their expense, and used many rhymes and satirical expressions to that purpose, such as occur in the old song:—

Bonny Scot, all witness can,
England has made thee a gentleman.

Thy blue bonnet, when thou came hither,
Would scarcely keep out the wind or weather:
But now it is turned to a hat and a feather—
The bonnet is blown the devil knows whither.

The sword at thy haunch was a huge black blade,
With a great basket-hilt, of iron made;
But now a long rapier doth hang by his side,
And huffingly doth this bonny Scot ride.

Another rhyme, to the same purpose, described a Scottish courtier thus:—

In Scotland he was born and bred,
And, though a beggar, must be fed.

It is said, that when the Scots complained to the king of this last aspersion, James replied, "Hold your peace, for I will soon make the English as poor as yourselves, and so end that controversy." But as it was not in the power of wit to appease the feud betwixt the nobility and gentry of two proud nations, so lately enemies, all the efforts of the King were unequal to prevent bloody and desperate quarrels between his countrymen and his new subjects, to the great disquiet of the court, and the distress of the good-natured monarch, who, averse to war in all its shapes, and even to the sight of a drawn sword, suffered grievously on such occasions.

There was one of those incidents which assumed a character so formidable, that it threatened the destruction of all the Scots at the court and in the capital, and, in consequence, a breach between the kingdoms so lately and happily allied.

At a public horse-race at Croydon, Philip Herbert, an Englishman of high birth, though, as it fortunately chanced, of no degree of corresponding spirit, received, in a quarrel, a blow in the face by a switch or a horse-whip, from one Ramsay, a Scottish gentleman in attendance on the court. The rashness and violence of Ramsay was construed into a national point of quarrel by the English present, who proposed revenging themselves on the spot by a general attack upon all the Scots on the race-ground. One gentleman, named Pinchbeck, although ill fitted for such a strife, for he had but the use of two fingers upon his right hand, rode furiously through the multitude, with his dagger ready drawn, exhorting all the English to imitate him in an immediate attack on the Scots, exclaiming, "Let us breakfast with those that are here, and dine with the rest in London." But as Herbert did not return the blow, no scuffle or assault actually took place; otherwise, it is probable, a dreadful scene must have ensued. James, with whom Herbert was a particular favourite, rewarded his moderation or timidity by raising him to the rank of Knight, Baron, Viscount, and Earl of Montgomery, all in one day. Ramsay was banished the court for a season; and thus the immediate affront was in some degree alleviated.

But the new Earl of Montgomery remained, in the opinion of his countrymen, a dishonoured man; and it is said his mother, the sister of Sir Philip Sidney, wept and tore her hair when she heard of his having endured with patience

the insult offered by Ramsay. This is the lady whom, in a beautiful epitaph, Ben Jonson has described as

> Sidney's sister, Pembroke's mother;
> Death, ere thou hast slain another
> Wise, and good, and learn'd as she,
> Time shall throw a dart at thee.

Yet the patience of Herbert under the insult was the fortunate prevention of a great national misfortune, for which, if his after conduct had not given tokens of an abject spirit, he might have been praised as a patriot, who had preferred the good of his country to the gratification of his own immediate resentment.

Another offence given by the haughty and irascible temper of a Scotsman, was also likely to have produced disastrous consequences. The Inns of Court are the places of resort and study appointed for those young men who are destined to the profession of the law in England, and they are filled with students, men often of high family and accomplishments, and who, living together in the sort of colleges set apart for their residence, have always kept up the ideas of privilege and distinction, to which their destination to a highly honourable profession, as well as their own birth and condition, entitles them.

One of these gentlemen, by name Edward Hawley, appeared at court on a public occasion, and, probably, intruded further than his rank authorized; so that Maxwell, a Scotsman, much favoured by James, and an usher of his chamber, not only thrust him back, but actually

pulled him out of the presence chamber by a black riband which, like other gallants of the time, Hawley wore at the ear. Hawley, who was a man of spirit, instantly challenged Maxwell to fight; and his second, who carried the challenge, informed him, that if he declined such meeting, Hawley would assault him wherever they should meet, and either kill him or be killed on the spot. James, by his royal interference, was able to solder up this quarrel also. He compelled Maxwell to make an apology to Hawley; and, for the more full accommodation of the dispute, accepted of a splendid masque and entertainment offered on the occasion by the students of Gray's Inn Lane, the society to which the injured gentleman belonged.

We may here remark a great change in the manners of the gallants of the time, which had taken place in the progress of civilization, to which I formerly alluded. The ancient practice of trial by combat, which made a principal part of the feudal law, and which was resorted to in so many cases, was now fallen into disuse. The progress of reason, and the principles of justice, concurred to prove that a combat in the lists might indeed show which of two knights was the best rider and the stoutest swordsman, but that such an encounter could afford no evidence which of the two was innocent or guilty; since it can only be believed in a very ignorant age that Providence is to work a miracle in case of every chance combat, and award success to the party whose virtue best deserves it. The

trial by combat, therefore, though it was not actually removed from the statute-book, was in fact only once appealed to after the accession of James, and even then the combat, as a mode of trial unsuited to enlightened times, did not take place.

For the same reason the other sovereigns of Europe discountenanced these challenges and combats, either for pure honour or in revenge of some injury, which it used to be their custom to encourage, and to sanction with their own presence. These rencounters were generally accounted by all sensible persons an inexcusable waste of gallant men's lives for matters of mere punctilio, and were strictly forbidden, under the highest penalties, by the Kings both of England and France, and, generally speaking, through the civilized world. But the royal command could not change the hearts of those to whom it was addressed, nor could the penalties annexed to the breach of the law intimidate men, whom a sense of honour, though a false one, had already induced to hold life cheap. Men fought as many, perhaps even more, single combats than formerly; and although they took place without the publicity and formal show of lists, armour, horses, and the attendance of heralds and judges of the field, yet they were not less bloody than those which had been formerly fought with the observance of every point of chivalry.

According to the more modern practice, combatants met in some solitary place, alone, or each accompanied by a friend called a se-

cond, who were supposed to see fair play. The combat was generally fought with the rapier or small sword, a peculiarly deadly weapon, and the combatants, to show they wore no defensive armour under their clothes, threw off their coats and waistcoats, and fought in their shirts. The duty of the seconds, properly interpreted, was only to see fair play; but as these hot-spirited young men felt it difficult to remain cool and inactive when they saw their friends engaged, it was very common for them, though without even the shadow of a quarrel, to fight also; and, in that case, whoever first despatched his antagonist, or rendered him incapable of further resistance, came without hesitation to the assistance of his comrade, and thus the decisive superiority was brought on by odds of numbers, which contradicts all our common ideas of honour or of gallantry.

Such were the rules of the duel, as these single combats were called. The fashion came from France to England, and was adopted by the Scots and English as the readiest way of settling their national quarrels, which became very numerous.

One of the most noted of these was the bloody and fatal conflict between Sir James Stewart, son of the first Lord Blantyre, a Scottish Knight of the Bath, and Sir George Wharton, an Englishman, eldest son of Lord Wharton, a Knight of the same order. These gentlemen were friends; and, if family report speaks truth, Sir James Stewart was one of the most accomplished young men of his time.

A trifling dispute at play led to uncivil expressions on the part of Wharton, to which Stewart answered by a blow. A defiance was exchanged on the spot, and they resolved to fight next day at an appointed place near Waltham. This fatal appointment made, they carried their resentment with a show of friendship, and drank some wine together; after finishing which, Wharton observed to his opponent, "Our next meeting will not part so easily." The fatal rencounter took place; both gentlemen fought with the most determined courage, and both fell with many wounds, and died on the field of battle.

Sometimes the rage and passion of the gallants of the day did not take the fairest, but the shortest road to revenge; and the courtiers of James I., men of honourable birth and title, were in some instances, addicted to attack an enemy by surprise, without regard to the previous appointment of a place of meeting, or any regulation as to the number of the combatants. Nay, it seems as if, on occasions of special provocation, the English did not disdain to use the swords of hired assassins in aid of their revenge, and all the punctilios of equality of arms or numbers were set aside as idle ceremonies.

Sir John Ayres, a man of rank and fortune, entertained jealousy of Lord Herbert of Cherbury, celebrated as a soldier and philosopher, from having discovered that his wife, Lady Ayres, wore around her neck the picture of that high spirited and accomplished nobleman. Incensed by the suspicions thus excited, Sir John

watched Lord Herbert, and, meeting him on his return from court, attended by only two servants, he attacked him furiously, backed by four of his followers with drawn weapons, and attended by many others, who, though they did not directly unsheath their swords, yet served to lend countenance to the assault. Lord Herbert was thrown down under his horse; his sword, with which he endeavoured to defend himself, was broken in his hand; and the weight of the horse prevented him from rising. One of his lacqueys ran away on seeing his master attacked by such odds; the other stood by him, and released his foot, which was entangled in the stirrup. At this moment Sir John Ayres was standing over him, and in the act of attempting to plunge his sword into his body; but Lord Herbert, catching him by the legs, brought him also to the ground, and although the young lord had but a fragment of his sword remaining, he struck his unmanly antagonist with such force on the stomach as deprived him of the power to prosecute his bloody purpose; and some of Lord Herbert's friends coming up, the assassin thought it prudent to withdraw, vomiting blood in consequence of the blow he had received.

This scuffle lasted for some time in the streets of London, without any person feeling himself called upon to interfere in behalf of the weaker party; and Sir John Ayres seems to have entertained no shame for the enterprise, but only regret that it had not succeeded. Lord Herbert sent him a challenge as soon as his

wounds were in the way of being cured; and the gentleman who bore it, placed the letter on the point of his sword, and in that manner delivered it publicly to the person whom he addressed. Sir John Ayres replied, that the injury he had received from Lord Herbert was of such a nature, that he would not consent to any terms of fair play, but would shoot him from a window with a musket if he could find an opportunity. Lord Herbert protests, in his Memoirs, that there was no cause given on his part for the jealousy which drove Sir John Ayres to such desperate measures of revenge.

A still more noted case of cruel vengeance, and which served to embitter the general hatred against the Scots, was a crime committed by Lord Sanquhar, a nobleman of that country, the representative of the ancient family of Creichton. This young lord, in fencing with a man called Turner, a teacher of the science of defence, had the misfortune to be deprived of an eye by the accidental thrust of a foil. The mishap was, doubtless, both distressing and provoking; but there was no room to blame Turner, by whom no injury had been intended, and who greatly regretted the accident.

One or two years after this, Lord Sanquhar being at the court of France, Henry IV. then king, asked him how he had lost his eye. Lord Sanquhar, not wishing to dwell on the subject, answered in general terms, that it was by the thrust of a sword. "Does the man who did the injury still live?" asked the king; and the unhappy question impressed it indeli-

bly upon the heart of the infatuated Lord Sanquhar, that his honour required the death of the poor fencing-master. Accordingly, he despatched his page and another of his followers, who pistolled Turner in his own school. The murderers were taken, and acknowledged they had been employed to do the deed by their lord whose commands, they said, they had been bred up to hold as indisputable warrants for the execution of whatever he might enjoin.

All the culprits being brought to trial and condemned, much interest was made for Lord Sanquhar, who was a young man, it is said, of eminent parts. But to have pardoned him would have argued too gross a partiality in James towards his countrymen and original subjects. He was hanged, therefore, along with his two associates; which Lord Bacon termed the most exemplary piece of justice in any king's reign.

To sum up the account of these acts of violence, they gave occasion to a severe law, called the statute of stabbing. Hitherto, in the mild spirit of English jurisprudence, the crime of a person slaying another without premeditation only amounted to the lesser denomination of murder, which the law calls manslaughter, and which had been only punishable by fine and imprisonment. But, to check the use of short swords and poniards, weapons easily concealed, and capable of being suddenly produced, it was provided that if any one, though without forethought or premeditation, with sword or dagger, attacked and wounded

another whose weapon was not drawn, of which wound the party should die within six months after receiving it, the crime should not be accounted homicide, but rise into the higher class of murder, and be as such punished with death accordinglv

CHAP. III.

Attempt of James to reduce the Institutions of Scotland to a state of Uniformity with those of England—Commissioners appointed to effect this—the Project fails—Distinctions between the Forms of Church Government in the two Countries—Introduction of Episcopacy into the Scottish Church—Five articles of Perth—Dissatisfaction of the People with these Innovations.

While the quarrels of the English and Scottish nobility disturbed the comfort of James the First's reign, it must be admitted that the monarch applied himself with some diligence to cement as much as possible the union of the two kingdoms, and to impart to each such advantages as they might be found capable of borrowing from the other.

The love of power, natural to him as a sovereign, combined with a sincere wish for what would be most advantageous to both countries—for James, when not carried off by his love of idle pleasures, and the influence of unworthy favourites, possessed the power of seeing, and the disposition to advance, the interests of his subjects—alike induced him to accelerate, by every means, the uniting the two separate portions of Britain into one solid and inseparable state, for which nature designed the inhabitants of the same island. He was

not negligent in adopting measures to attain so desirable an object, though circumstances deferred the accomplishment of his wishes till the lapse of a century. To explain the nature of his attempt, and the causes of its failure, we must consider the respective condition of England and Scotland as regarded their political institutions.

The long and bloody wars between the houses of York and Lancaster, who, for more than thirty years, contended for the throne of England, had, by slaughter in numerous battles, by repeated proscriptions, public executions, and forfeitures, reduced to a comparatively inconsiderable number, and to a much greater state of disability and weakness, the nobility and great gentry of the kingdom, by whom the crown had been alternately bestowed on one or other of the contending parties.

Henry the Seventh, a wise and subtle prince, had, by his success in the decisive battle of Bosworth, attained a secure seat upon the English throne. He availed himself of the weak state of the peers and barons, to undermine and destroy the influence which the feudal system had formerly given them over their vassals; and they submitted to this diminution of their authority, as men who felt that the stormy independence possessed by their ancestors had cost them very dear, and that it was better to live at ease under the king, as a common head of the state, than to possess the ruinous power of petty sovereigns, each on his own estate, making war upon, and ruining others, and in-

curring destruction themselves. They therefore relinquished, without much open discontent, most of their oppressive rights of sovereignty over their vassals, and were satisfied to be honoured and respected masters of their own lands, without retaining the power of princes over those who cultivated them. They exacted rents from their tenants instead of service in battle, and attendance in peace, and became peaceful and wealthy, instead of being great and turbulent.

As the nobles sunk in consideration, the citizens of the towns and sea-ports, and the smaller gentry and cultivators of the soil, increased in importance as well as in prosperity and happiness. These commoners felt, indeed, and sometimes murmured against, the ascendence acquired by the king, but were conscious at the same time, that it was the crown which had relieved them from the far more vexatious and frequent exactions of their late feudal lords; and as the burden fell equally on all, they were better contented to live under the sway of one king, who imposed the national burdens on the people at large, than under that of a number of proud lords. Henry VII. availed himself of these favourable dispositions, to raise large taxes, which he partly hoarded up for occasions of emergency, and partly expended on levying bands of soldiers, both foreign and domestic, by whom he carried on such wars as he engaged in, without finding any necessity to call out the feudal array of the kingdom.

Henry VIII. was a prince of a very different

temper, and yet his reign contributed greatly to extend and confirm the power of the crown. He expended, indeed, the treasures of his father; but he replenished them, in a great measure, by the spoils of the Roman Catholic Church, and he confirmed the usurpation of arbitrary authority, by the vigour with which he wielded it. The tyranny which he exercised in his family and court, was unfelt by the citizens and common people, with whom he continued to be rather popular from his splendour, than dreaded from his violence. His power wrested from them, in the shape of compulsory loans and benevolences, large sums of money which he was not entitled to by the grant of parliament; but though he could not directly compel them to pay such exactions, yet he could exert, as in the case of Alderman Read, the power of sending the refusing party to undergo the dangers and hardships of foreign service, which most wealthy citizens thought still harder than the alternative of paying a sum of money.

The reign of the English Queen Mary was short and inglorious, but she pursued the arbitrary steps of her father, and in no degree relaxed the power which the crown had acquired since the accession of Henry VII. That of Elizabeth went considerably to increase it. The success of the wise measures which she adopted for maintaining the Protestant religion, and making the power of England respected by foreign states, flattered the vanity, and conciliated the affections, of her subjects. The wis-

dom and economy with which she distributed the treasures of the state, added to the general disposition of her subjects to place them at her command; and the arbitrary authority which her grandfather acquired by subtlety, which her father maintained by violence, and which her sister preserved by bigotry, was readily conceded to Elizabeth by the love and esteem of her people. It was, moreover, to be considered, that, like the rest of the Tudor family, the Queen nourished high ideas of royal prerogative; and when thwarted in her wishes by any opposition, not unfrequently called to lively recollection, both by expression and action, whose daughter she was.

In a word, the almost absolute authority of the House of Tudor may be understood from the single circumstance, that although religion is the point on which men do, and ought to think their individual feelings and sentiments particularly at liberty, yet, at the arbitrary will of the sovereign, the Church of England was disjoined from that of Rome by Henry the Eighth, was restored to the Roman Catholic faith by Queen Mary, and again declared Protestant by Elizabeth; and on each occasion the change was effected without any commotion or resistance beyond what was soon put down by the power of the Crown.

Thus, on succeeding to the English throne, James found himself at the head of a nobility who had lost both the habit and power of resisting the will of the sovereign, and of a wealthy body of commons, who satisfied with being

liberated from the power of the aristocracy, were little disposed to resist the exactions of the crown.

His ancient kingdom of Scotland was in a directly different situation. The feudal nobility had retained their territorial jurisdictions, and their signorial privileges, in as full extent as their ancestors had possessed them, and therefore had the power at once and the inclination to resist the arbitrary will of the sovereign, as James himself had felt on more occasions than one. Thus, though the body of the people had not the same protection from just and equal laws, as was the happy lot of the inhabitants of England, and were less wealthy, yet the spirit of the constitution possessed all the freedom which was inherent in the ancient feudal institutions, and it was impossible for the monarch so to influence the parliament of the country, as to accomplish any considerable encroachment on the privileges of the nation.

It was therefore obvious, that besides the numerous reasons of a public nature for uniting South and North Britain under a similar system of government, James saw a strong personal interest for reducing the turbulent nobles and people of Scotland to the same submissive and quiet state in which he found England, but in which it was not his good fortune to leave it. With this view he proposed, that the Legislature of both nations should appoint Commissioners, to consider the terms on which it might be possible to unite them under the same constitution. With some difficulty on both sides,

the Parliament of England was prevailed on to name forty-four Commissioners, while the Scottish Parliament appointed thirty-six, to consider this important subject.

The very first conference showed how impossible it was to accomplish the desired object, until time should have removed or softened those prejudices on both sides, which had long existed during the state of separation and hostility betwixt the two nations. The English Commissioners demanded, as a preliminary stipulation, that the whole system of English law should be at once extended to Scotland. The Scots rejected the proposal with disdain, justly alleging, that nothing less than absolute conquest by force of arms could authorize the subjection of an independent nation to the customs and laws of a foreign country. The treaty, therefore, was in a great degree shipwrecked at the very commencement—the proposal for the union was suffered to fall asleep, and the King had the disadvantage of having excited the suspicions and fears of the Scottish lawyers, who had been threatened with the total destruction of their profession. And the profession of the law, which must be influential in every government, was particularly so in Scotland, as it was chiefly practised by the sons of the higher class of gentry.

Though in a great measure disappointed in his measures for effecting a general union and correspondence of laws between the two nations, James remained extremely desirous to obtain at least an ecclesiastical conformity of

opinion, by bringing the form and constitution of the Scottish Church as near as possible to that of England. What he attempted and accomplished in this respect, forms an important part of the history of his reign, and gave occasion to some of the most remarkable and calamitous events in that of his successor.

I must remind you, my dear child, that the Reformation was effected by very different agency in England, from what operated a similar change in Scotland. The new plans of church government adopted in the two nations did not in the least resemble each other, although the doctrines which they teach are so nearly alike, that little distinction can be traced, save what is of a very subtle and metaphysical character. But the outward forms of the two churches are totally different.

You must remember that the Reformation of the church of England was originally brought about by Henry VIII., whose principal object was to destroy the dependence of the clergy upon the Pope, and transfer to himself, whom he declared Head of the Church in his own legal right, all the authority and influence which had formerly been enjoyed by the Papal See. When, therefore, Henry had destroyed the monastic establishments, and confiscated their possessions; and had reformed such doctrines of the church as he judged required amendment, it became his object to preserve her general constitution, and the gradation of inferior and superior clergy, by whom her functions were administered, because the promotion was in a

great measure distributed by the hands of the king himself, to whom, therefore, the inferior clergy must naturally be attached by hope of preferment, and the superior orders by gratitude and the expectation of farther advancement. The order of bishops, in particular, raised to that rank by the crown, and enjoying seats in the House of Lords, must be supposed, on most occasions, willing to espouse the cause, and forward the views of the King, in such debates as might occur in that assembly.

The Reformation in Scotland had taken place by a sudden popular impulse, and the form of church government adopted by Knox, and the other preachers under whose influence it had been accomplished, was studiously made as different as possible from the Roman hierarchy. The Presbyterian system, as I said in a former chapter, was upon the model of the purest republican simplicity; the brethren who served the altar claimed and allowed of no superiority of ranks, and of no influence but what individuals might attach to themselves by superior worth or superior talent. The representatives who formed their church courts were selected by plurality of votes, and no other head of the church, visible or invisible, was acknowledged, save the blessed Founder of the Christian Religion, in whose name the church courts of Scotland were convoked and dismissed.

Over a body so constituted, the King could have little influence or power; nor did James acquire any by his personal conduct. It was, indeed, partly by the influence of the clergy

that he had been in infancy placed upon the throne; but, as their conduct in this was regarded by James, in his secret soul, as an act of rebellion against his mother's authority, he gave the Kirk of Scotland little thanks for what they had done. It must be owned the preachers did nothing to conciliate his favour; for, although they had no legal call to speak their sentiments upon public and political affairs, they yet entered into them without ceremony. The pulpits rang with invectives against the King's ministers, and sometimes against the King himself; and the more hot-headed among the clergy were disposed not only to thwart James's inclinations, and put the worst construction upon his intentions, but even publicly to insult him in their sermons, and favour the insurrections attempted by Stewart Earl of Bothwell, and others, against his authority.—They often entertained him with violent invectives against his mother's memory; and, it is said, that on one occasion, when the King, losing patience, commanded one of these zealots either to speak sense or come down from the pulpit, the preacher replied to this request, which one would have thought very reasonable, "I tell thee, man, I will neither speak sense nor come down."

James did not see that these acts of petulance and contumacy arose, in a great measure, from the suspicions which the Scottish clergy justly entertained, of his desiring to innovate upon the Presbyterian model, and hastily concluded, that their conduct, which was the result of mu-

tual jealousies, was essential to the character of the peculiar form of church government, and that the spirit of Presbytery was in itself inimical to a monarchial establishment.

As soon, therefore, as he obtained the high increase of power which arose from his accession to the English throne, he set himself gradually to new-model the Scottish Church, so as to bring it nearer that of England. But the suspicions of the Presbyterian clergy were constantly alive to their sovereign's intentions. It was in vain he endeavoured to avail himself of the institution of an order of men called Superintendents, to whom the book of discipline, drawn up by Knox himself, had assigned a sort of presidency in certain cases, with power of inspecting the merits of the clergy. By this course James endeavoured to introduce a sort of permanent presidents into the several Presbyteries. But the clergy clearly saw his ultimate object. "Busk it up as bonnily as you will, (they said,) bring it in as fairly as you can, we see the horns of the mitre;" and the horns of the mitre were, to their apprehension, as odious as the horns of the Pope's tiara, or those of Satan himself. At last the king ventured on a decisive stroke. He named thirteen bishops, and obtained the consent of Parliament for restoring them to the small remains of their dilapidated bishoprics. The other bishoprics, seventeen in number, were converted into temporal lordships.

It cannot be denied that the leaders of the Presbyterian clergy showed the utmost skill

and courage in the defence of the immunities of their church. They were endeared to the people by the purity of their lives, by the depth of learning possessed by some, and the powerful talents exhibited by others: above all, perhaps, by the willingness with which they submitted to poverty, penalties, and banishment, rather than betray the cause which they considered as sacred.

The King had in 1605 openly asserted his right to call and to dissolve the General Assemblies of the Church. Several of the clergy, in contempt of the monarch, summoned and attended a General Assembly at Aberdeen. The opportunity was taken to chastise the refractory clergymen. Five of their number were punished with banishment. In 1606, the two celebrated preachers named Melville were summoned before the Council, and upbraided by the King with their resistance to his will. They defended themselves with courage, and claimed the right of being tried by the laws of Scotland, a free kingdom, having laws and privileges of its own. But the elder Melville furnished a handle against them by his own imprudence.

In a debate before the Privy Council, concerning a Latin copy of verses, which Andrew Melville had written in derision of the ceremonies of the Church of England, he gave way to indecent violence, seized the Archbishop of Canterbury by the lawn sleeves, which he shook, calling them Romish rags, and charged the prelate as a breaker of the Sabbath, the maintainer of an anti-christian hierarchy, the

persecutor of true preachers, the enemy of reformed churches, and proclaimed himself his mortal enemy to the last drop of his blood. This indiscretion and violence afforded a pretext for committing the hot old Presbyterian divine to the Tower; and he was afterwards exiled, and died at Sedan. The younger Melville was confined to Berwick, several other clergymen were banished from their parishes to remote parts, and the Kirk of Scotland for the time was reduced to reluctant submission to the King's will. Thus the order of bishops was once more introduced into the Scottish Church.

James's projects of innovation were not entirely accomplished by the introduction of prelacy. The Church of England, at the reformation, had retained some particular rites in observance, which had decency at least to recommend them, but which the headlong opposition of the Presbyterians to every thing approaching to the Popish ritual induced them to reject with horror. Five of these were introduced into Scotland, by an enactment passed by a parliament held at Perth, and thence distinguished as the Five Articles of Perth.

In modern times, when the mere ceremonial part of divine worship is supposed to be of little consequence, compared with the temper and spirit in which we approach the Deity, the Five Articles of Perth seem to involve matters which might be dispensed or complied with, without being considered as essential to salvation. They were as follow:—I. It was or-

dained that the communion should be received in a kneeling posture, and not sitting, as hitherto practised in the Scottish churches. II. That, in extreme cases, the communion might be administered in private. III. That baptism also might, when necessary, be administered in private. IV. That youth, as they grew up, should be confirmed, as it is termed, by the bishop; being a kind of personal avowal of the engagements entered into by godfathers and godmothers at the time of baptism. V. That four days, distinguished by events of the utmost importance to the Christian religion, should be observed as holidays. These were Christmas, on which day our Saviour was born; Good Friday, when he suffered death; Easter, when he arose from the dead; and Pentecost, when the Holy Spirit descended on the Apostles.

But, notwithstanding the moderate character of these innovations, the utmost difficulty was found in persuading even those of the Scottish clergy who were most favourable to the King to receive them into the church, and they only did so on the assurance that they should not be required to adopt any additional changes. The main body of the churchmen, though terrified into sullen acquiescence, were unanimous in opinion that the new regulations indicated a manifest return towards Popery. The common people held the same opinion; and a thunder-storm of unusual violence, which took place at the time the parliament was sitting for the adoption of these obnoxious articles, was considered as a declaration of the wrath of

Heaven against those, who were again introducing the rites and festivals of the Roman Church into the pure and reformed Kirk of Scotland. In short, this attempt to infuse into the Presbyterian model something of the principles of a moderate prelacy, was generally unacceptable to the church and to the nation; and it will be hereafter shown, that an endeavour to extend and heighten the edifice which his father had commenced, led the way to those acts of violence which cost Charles I. his throne and life.

CHAP. IV.

Disorderly State of the Borders—Characteristic Example of Border Match-making—Deadly Feud between the Maxwells and Johnstones—Battle of Dryffe Sands—James's power of enforcing the Laws increased after his accession to the English Throne—Measures for restraining the Border Marauders—The Clan Graham removed from the Debateable Land to Ulster in Ireland—Levies of Soldiers to serve in Foreign Parts—Mutual Bonds among the Chiefs for the Preservation of good order—Severe Prosecution of offenders—The Town of Berwick-upon-Tweed an Independent Jurisdiction.

We are next to examine the effect which James's accession to the throne of England had upon those lawless parts of his kingdom, the Borders and the Highlands, as well as on the more civilized provinces of Scotland—of which I shall take notice in their order.

The consequences of the union of the crowns were more immediately felt on the Borders, which, from being the extremity of both countries, were now converted into the centre of the kingdom. But it was not easy to see, how the restless and violent inhabitants, who had been for so many centuries accustomed to a lawless and military life, were to conduct themselves, when the general peace around left them no

enemies either to fight with or plunder. These Borderers were, as I have elsewhere told you, divided into families, or clans, who followed a leader supposed to be descended from the original father of the tribe. They lived in a great measure by the rapine, which they exercised indiscriminately on the English, or their own countrymen, the inhabitants of the more inland districts, or by the protection-money which they exacted for leaving them undisturbed. This kind of plundering was esteemed by them in the highest degree honourable and praiseworthy; and the following, as well as many other curious stories, is an example of this:—

A young gentleman, of a distinguished family belonging to one of these Border tribes, or clans, made, either from the desire of plunder, or from revenge, a raid, or incursion, upon the lands of Sir Gideon Murray of Elibank, afterwards deputy-treasurer of Scotland, and a great favourite of James VI. The Laird of Elibank, having got his people under arms, engaged the invaders, and, encountering them when they were encumbered with spoil, defeated them, and made the leader of the band prisoner.

He was brought to the castle of his conquerer, when the lady inquired of her victorious husband "what he intended to do with his captive?"—"Hang him, dame, as a man taken redhand in the act of robbery and violence."—"That is not like your wisdom, Sir Gideon," answered his more considerate lady. "If you put to death this young gentleman, you will

enter into a deadly feud with his numerous and powerful clan. You must therefore do a wiser thing, and, instead of hanging him, we will cause him to marry our youngest daughter, Meg, with the meikle mouth, without any tocher," (that is, without any portion.)

The Laird joyfully consented; for this Meg with the large mouth was so ugly, that there was very little chance of her getting a husband in any other circumstances; and, in fact, when the alternative of such a marriage, or death by the gallows, was proposed to the poor prisoner, he was for some time disposed to choose the latter; nor was it without difficulty that he could be persuaded to save his life at the expense of marrying Meg Murray. He did so at last, however; and it said, that Meg, thus forced upon him, made an excellent and affectionate wife; but the unusual size of mouth was supposed to remain discernible in their descendants for several generations. I mention this anecdote, because it occurred during James the Sixth's reign, and shows, in a striking manner, how little the Borderers had improved in their sense of morality, or distinctions between right and wrong.

A more important, but not more characteristic event, which happened not long afterwards, shows, in its progress, their utter lawlessness and contempt of legal authority in this reign, and, in its conclusion, the increased power of the monarch.

There had been long and deadly feud, on the West Borders, betwixt the two great families

of Maxwell and Johnstone. The former house was the most wealthy and powerful family in Dumfries-shire and its vicinity, and had great influence among the families inhabiting the more level part of that country. Their chieftain had the title of Lord Maxwell, and claimed that of Earl of Morton. The Johnstones, on the other hand, were neither equal to the Maxwells in numbers nor in power; but they were a race of uncommon hardihood, much attached to each other and their chieftain, and residing in the strong and mountainous district of Annandale, used to sally from thence as from a fortress, and return to its fastnesses after having accomplished their inroads. They were, therefore, able to maintain their ground against the Maxwells, though more numerous than themselves.

So well was this known to be the case, that when in 1585, the Lord Maxwell was declared to be a rebel, a commission was given to the Laird of Johnstone to pursue and apprehend him. In this, however, Johnstone was unsuccessful. Two bands of hired soldiers, whom the government had sent to his assistance, were destroyed by the Maxwells; and Lockwood, the chief house of the Laird, was taken and wantonly burnt, in order, as the Maxwells expressed it, that Lady Johnstone might have light to put on her hood. Johnstone himself was subsequently defeated and made prisoner. Being a man of proud and haughty temper, he is said to have died of grief at the disgrace which he incurred; and thus

there commenced a long series of mutual injuries between the hostile clans.

Shortly after this catastrophe, Maxwell, being restored to the king's favour, was once more placed in the situation of Warden of the West Borders, and an alliance was made betwixt him and Sir James Johnstone, in which they and their two clans agreed to stand by each other against all the world. This agreement being entered into, the clan of Johnstone concluded they had little to apprehend from the justice of the new Lord Warden, so long as they did not plunder any of the name of Maxwell. They accordingly descended into the valley of the Nith, and comitted great spoil on the lands belonging to Douglass of Drumlanrig, Creichton Lord Sanquhar, Grierson of Lagg, and Kirkpatrick of Closeburn, all of them independent barons of high birth and great power. The injured parties pursued the depredators with forces hastily assembled, but were defeated with slaughter in their attempt to recover the prey.

The Barons next carried their complaints to Maxwell the Warden, who alleged his late alliance with Johnstone as a reason why he could not yield them the redress which his office entitled them to expect at his hands. But when, to make up for such risk as he might incur by renewing his enmity with the Johnstones, the Barons of Nithsdale offered to bind themselves by a bond of manrent, as it was called, to become the favourers and followers of Lord Maxwell in all his quarrels, excepting against

the King, the temptation became too strong to be overcome, and he resolved to sacrifice his newly formed friendship with Johnstone to the desire of extending his authority over so powerful a confederacy.

The secret of this association did not long remain concealed from Johnstone, who saw that his own destruction and the ruin of his clan, were the objects aimed at, and hastened to apply to his neighbours in the east and south for assistance. Buccleuch, the relative of Johnstone, and by far his most powerful ally, was then in foreign parts. But the Laird of Elibank, mentioned in the last story, bore the banner of Buccleuch in person, and assembled a great number of the clan of Scott, whom our historians term the greatest robbers and fiercest fighters among the Border clans. The Elliots of Liddesdale also assisted Johnstone; and his neighbours on the southern parts, the Grahams of the Debateable Land, from hopes of plunder and ancient enmity to the Maxwells, sent also a considerable number of spears.

Thus prepared for war, Johnstone took the field, with activity, while Maxwell, assembling hastily his own forces, and those of his new followers, the Nithsdale Barons, invaded Annandale with the royal banner displayed, and a force of upwards of two thousand men. Johnstone, unequal in numbers, stood on the defensive, and kept possession of the woods and strong ground, waiting an opportunity of fighting to advantage; while Maxwell, in contempt

of him, formed the siege of the castle or tower of Lockerby, the fortress of a Johnstone, who was then in arms with his chief. His wife, a woman of a masculine disposition, the sister or daughter of the Laird who had died in Maxwell's prison, defended his place of residence.

While Maxwell endeavoured to storm the castle, and while it was bravely defended by its female captain, the chief received information that the Laird of Johnstone was advancing to its relief. He drew off from the siege, and caused it to be published through his little army that he would give a "ten-pound land," that is, land rated in the cess-books at that yearly amount, "to any one who would bring him the head or hand of the Laird of Johnstone." When this was reported to Johnstone, he said he had no ten-pound lands to offer, but that he would bestow a five-merk land upon the man who should bring him the head or hand of Lord Maxwell.

The conflict took place close by the river Dryffe near Lochmaben, and is called the Battle of Dryffe Sands. It was managed by Johnstone with considerable military skill. He showed at first only a handful of horsemen, who made a hasty attack upon Maxwell's army, and then retired in a manner which induced the enemy to consider them as defeated, and led them to pursue in disorder with loud acclamations of victory. The Maxwells and their confederates were thus exposed to a sudden and desperate charge from the main body of the Johnstones and their allies, who fell upon them

while their ranks were broken, and compelled them to take flight. The Maxwells suffered grievously in the retreat—many were overtaken in the streets of Lockerby, and cut down or slashed in the face by the pursuers; a kind of blow, which to this day is called in that country a "Lockerby lick."

Maxwell himself, an elderly man and heavily armed, was borne down from his horse in the beginning of the conflict, and as he named his name, and offered to surrender, his right hand, which he stretched out for mercy, was cut from his body. Thus far history; but family tradition adds the following circumstance: The Lady of Lockerby, who was besieged in her tower as already mentioned, had witnessed from the battlements the approach of the Laird of Johnstone, and as soon as the enemy withdrew from the blockade of the fortress, had sent to the assistance of her chief the few servants who had assisted in the defence. After this she heard the tumult of the battle, but as she could not from the tower see the place where it was fought, she remained in an agony of suspense, until, as the noise seemed to pass away in a westerly direction, she could endure the uncertainty no longer, but sallied out from the tower, with only one female attendant, to see how the day had gone. As a measure of precaution, she locked the strong oaken door and the iron-grate with which a border fortress was commonly secured, and knitting the large keys on a thong, took them with her hanging on her arm.

When the Lady of Lockerby entered on the field of battle, she found the relics of a bloody fight; the little valley was covered with slain men and horses, and broken armour, besides many wounded, who were incapable of further effort for saving themselves. Amongst others she saw lying beneath a thorn tree a tall, gray-haired, noble-looking man, arrayed in bright armour, but bareheaded, and bleeding to death from the loss of his right hand. He asked her for mercy and help with a faltering voice; but the idea of deadly feud, in that time and country, closed all access to compassion, even in a female bosom. She saw before her only the enemy of her clan, and the cause of her father's captivity and death; and raising the ponderous keys which she bore along with her, the Lady of Lockerby is commonly reported to have dashed out the brains of the vanquished Lord Maxwell.

The battle of Dryffe Sands was remarkable as the last great clan battle fought on the Borders, and it led to the renewal of the strife betwixt the Maxwells and Johnstones, with every circumstance of ferocity which could add horror to civil war. The last distinguished act of the tragedy took place thus :—

The son of the slain Lord Maxwell invited Sir James Johnstone to a friendly conference, to which each chieftain engaged to bring one friend only. They met at a place called Auchmanhill, on the 6th August, 1608, when the attendant of Lord Maxwell, after falling into bitter and reproachful language with Johnstone

of Gunmanlie, who was in attendance on his chief, at length fired his pistol. Sir James Johnstone turning around to see what had happened, Lord Maxwell treacherously shot him through the back with a pistol charged with a brace of bullets. While the gallant old knight lay dying on the ground, Maxwell rode round him with the view of completing his crime, but Johnstone defended himself with his sword till strength and life failed him.

This final catastrophe of such a succession of bloody acts of revenge, took place several years after the union of the crowns, and the consequences, so different from those which ensued upon former occasions, show how effectually the king's authority, and the power of enforcing the course of equal justice, had increased in consequence of that desirable event.

You may observe, from the incidents mentioned, that in 1585, when Lord Maxwell assaulted and made prisoner the Laird of Johnstone, then the king's warden, and acting in his name, and committed him to the captivity in which he died, James was totally unequal to the task of vindicating his royal authority, and saw himself compelled to receive Maxwell into favour and trust, as if he had done nothing contrary to the laws. Nor was the royal authority more effectual in 1598, when Maxwell, acting as royal warden, and having the king's banner displayed, was in his turn defeated and slain, in so melancholy and cruel a manner, at Dryffe Sands. On the contrary, Sir James Johnstone was not only pardoned, but restored

to favour and trust by the king. But there was a conspicuous difference in the consequences of the murder which took place at Auchmanhill in 1608. Lord Maxwell, finding no refuge in the Border country, was obliged to escape to France, where he resided for two or three years; but afterwards venturing to return to Scotland, he was apprehended in the wilds of Caithness, and brought to trial at Edinburgh. James, desirous on this occasion to strike terror, by a salutary warning, into the factious nobility and disorderly Borderers, caused the criminal to be publicly beheaded on the 21st May, 1613.

Many instances might be added to show that the course of justice on the Border began, after the accession of James to the English throne, to flow with a less interrupted stream, even where men of rank and power were concerned.

The inferior class of freebooters were treated with much less ceremony. Proclamations were made, that none of the inhabitants of either side of the Border (except noblemen and gentlemen of unsuspected character) should retain in their possession armour or weapons, offensive or defensive, or keep any horse above the value of fifty shillings. Particular clans, described as broken men, were especially discharged the use of weapons.

The celebrated clan of Armstrong had, on the very night in which Queen Elizabeth's death became public, concluding that a time of misrule, by which they had hitherto made their harvest, was again approaching, and desirous

of losing no time, made a fierce incursion into England, and done much mischief. But such a consequence had been foreseen and provided against. A strong body of soldiers, both English and Scots, swept along the Border, and severely punished the marauders, blowing up their fortresses with gunpowder, destroying their lands, and driving away their cattle and flocks. The Armstrongs appear never to have recovered their consequence after this severe chastisement; nor are there many of this celebrated clan now to be found among the landholders of Liddesdale, where they once possessed the whole district.

The Grahams, long the inhabitants of the Debateable Land, which was claimed both by England and Scotland, were still more severely dealt with. They were very brave and active Borderers attached to England, for which country, and particularly in Edward VI.'s time, they had often done good service. But they were also very lawless, and their incursions were as much dreaded by the inhabitants of Cumberland as by those of the Scottish frontier. This, indeed, was the subject of complaint on both sides of the Border; and the poor Grahams, seeing no alternative, were compelled to sign a petition to the King, stating themselves to be unfit persons to dwell in the country which they now inhabited, and praying that he would provide the means of transporting them elsewhere, where his paternal goodness should assign them the means of life. The whole clan, a very few individuals excepted, were thus deprived of

their lands and residences, and transported to the county of Ulster, in Ireland, where they were settled on lands which had been acquired from the conquered Irish. There is a list which shows the rate at which the county of Cumberland was taxed for the exportation of these poor fellows, as if they had been so many bullocks.

Another efficient mode of getting rid of a warlike and disorderly population, who, though an admirable defence of a country in time of war, must have been great scourges in time of the profound peace to which the Border districts were consigned after the close of the English wars, was the levying a large body of soldiers to serve in foreign countries. The love of military adventure had already carried one legion to serve the Dutch in their defence against the Spaniards, and they had done great service in the Low Countries, and particularly at the battle of Mechline, in 1578; where, impatient of the heat of the weather, to the astonishment of both friends and enemies, the Scottish auxiliaries flung off their upper garments, and fought like furies in their shirts. The circumstance is pointed out in the plan of the battle which is to be found in Strada, with the explanation—"Here the Scots fought naked."

Buccleuch levied a large additional force from the Border, whose occupation in their native country was gone for ever. These also distinguished themselves in the wars of the Low Countries. It may be supposed that very many of them perished in the field, and the descend-

ants of others still survive in the Netherlands and in Germany.

In addition to the relief afforded by such an outlet for the superfluous population, whose numbers greatly exceeded what the land could have supplied with food, and who, in fact, had only lived upon plunder, bonds were entered into by the men of substance and family on the Borders, not only obliging themselves to abstain from depredations, but to stand by each other in putting down and preventing such evil doings at the hand of others, and in making common cause against any clan, branch, or surname, who might take offence at any individual for acting in prosecution of this engagement. They bound themselves also not only to seize and deliver to justice such thieves as should take refuge in their grounds, but to dispossess from their estates all persons who could be suspected of such offences, and to supply their place with honest and peaceable subjects. I am possessed of such a bond, dated in the year 1612, and subscribed by about twenty landholders, chiefly of the name of Scott.

Finally, an unusually severe and keen prosecution of all who were convicted, accused, or even suspected of offence against the peace of the Border, was set on foot by George Home, Earl of Dunbar, James's able but not very scrupulous minister, and prosecuted so severely as to give rise to the proverb of Jeddart (or Jedburgh) justice, by which it is said a criminal was hanged first and tried afterwards; the truth of which is affirmed by historians as a well-

known fact occurring in numerous instances. Cruel as these measures were, they tended to remedy a disease which seemed almost desperate. Rent, the very name of which had till that period scarcely been heard on the Border, began to be paid for property, and the proprietors of land turned their thoughts to rural industry, instead of the arts of predatory warfare. But it was more than a century ere the country, so long a harassed and disputed frontier, gained the undisturbed appearance of a civilized land.

Before leaving the subject of the Borders, I ought to explain to you, that as the possession of the strong and important town of Berwick had been so long and fiercely disputed between England and Scotland, and as the latter country had never surrendered or abandoned her claim to the place, though it had so long remained an English possession, James, to avoid giving offence to either, left the question undecided; and since the union of the Crowns the city is never spoken of as part of England or Scotland, but as the Good Town of Berwick-upon-Tweed; and when a law is made for North and South Britain, without special and distinct mention of this ancient town, that law is of no force or avail within its precincts.

CHAP. V.

Wild state of the Western Islands—Suffocation of the Inhabitants of Eigg, by filling a cave, in which they had concealed themselves, with smoke—-Story of Allan-a-Sop—-Dreadful Death by Thirst—Massacre of Lowlanders, who had made a Settlement in Lewis and Harris—The whole Western Isles, excepting Skye and Lewis, offered for 800l. to the Marquis of Huntly, who refuses to purchase them at that sum.

The Highlands and Western Islands were in no respect so much effected by the union of the crowns as the inhabitants of the Borders. The accession of James to the English throne was of no great consequence to them, unless in so far as it rendered the King more powerful, and gave him the means of occasionally sending bodies of troops into their fortresses to compel them to order; and this was a measure of unusual rigour, which was but seldom resorted to.

The Highland tribes, therefore, remained in the same state as before, using the same dress, wielding the same arms, divided into the same clans, each governed by its own patriarch, and living in all respects as their ancestors had lived for many centuries before them. Or if there were some marks of softened manners among those Gaelic tribes who resided on the mainland, the inhabitants of the Hebrides or Wes-

tern Isles, adjacent to the coast of Scotland, are described to us as utterly barbarous. A historian of the period says, that "the Highlanders who dwell on the mainland, though sufficiently wild, show some shade of civilization; but those in the islands are without laws or morals, and totally destitute of religion and humanity." Some stories of their feuds are indeed preserved, which go far to support this general accusation. I will tell you one or two of them.

The principal possessors of the Hebrides were originally of the name of MacDonald, the whole being under the government of a succession of chiefs, who bore the name of Donald of the Isles, as we have already mentioned, and were possessed of authority almost independent of the Kings of Scotland. But this great family becoming divided into two or three branches, other chiefs settled in some of the islands, and disputed the property of the original proprietors. Thus, the MacLeods, a powerful and numerous clan, who had extensive estates on the mainland, made themselves masters, at a very early period, of a great part of the large island of Skye, seized upon much of the Long Island, as the isles of Lewis and Harris are called, and fought fiercely with the MacDonalds, and other tribes of the islands. The following is an example of the mode in which these feuds were conducted.

About the end of the sixteenth century, a boat, manned by one or two of the MacLeods, landed in Eigg, a small island, peopled by the MacDonalds. They were at first hospitably

received; but having been guilty of some incivility to the young women on the island, it was so much resented by the inhabitants, that they tied the MacLeods hand and foot, and putting them on board of their own boat, towed it to sea and set it adrift, leaving the wretched men, bound as they were, to perish by famine, or by the winds and waves, as chance should determine. But fate so ordered it, that a boat belonging to the Laird of MacLeod fell in with that which had the captives on board, and brought them in safety to the Laird's castle of Dunvegan in Skye, where they complained of the injury which they had sustained from the MacDonalds of Eigg.

MacLeod, in great rage, put to sea with his galleys, manned by a large body of his people, which the men of Eigg could not entertain any rational hope of resisting. Learning that their incensed enemy was approaching with superior forces, and deep vows of revenge, the inhabitants, who knew they had no mercy to expect at MacLeod's hands, resolved, as the best chance of safety in their power, to conceal themselves in a large cavern on the sea shore.

This place was particularly well calculated for that purpose. The entrance resembles that of a fox-earth, being an opening so small that a man cannot enter save by creeping on hands and knees. A rill of water falls from the top of the rock, and serves, or rather served at that period we speak of, wholly to conceal the aperture. A stranger, even when apprised of the existence of such a cave, would find the

greatest difficulty in discovering the entrance. Within, the cavern rises to a great height, and the floor is covered with white dry sand. It is extensive enough to contain a great number of people. The whole inhabitants of Eigg, who, with their wives and families, amounted to nearly two hundred souls, took refuge within its precincts.

MacLeod arrived with his armament, and landed on the island, but could discover no one on whom to wreak his vengeance—all was a desert. The MacLeods destroyed the huts of the islanders, and plundered what property they could discover; but the vengeance of the chieftain could not be satisfied with such petty injuries. He knew that the inhabitants must either have fled in their boats to one of the islands possessed by the MacDonalds, or that they must be concealed somewhere in Eigg.

After making a strict but unsuccessful search for two days, MacLeod had appointed the third to leave his anchorage, when, in the grey of the morning, one of the seamen beheld from the deck of his galley the figure of a man on the island. This was a spy whom the MacDonalds, impatient of their confinement in the cavern, had imprudently sent out to see whether MacLeod had retired or not. The poor fellow, when he saw himself discovered, endeavoured, by doubling, after the manner of a hare or fox, to obliterate the track of his footsteps, and prevent its being discovered where he had re-entered the cavern. But all his art was in vain; the invaders again landed, and tracked him to the entrance of the cavern.

MacLeod then summoned those who were within it, and called upon them to deliver up the individuals who had maltreated his men, to be disposed of at his pleasure. The MacDonalds, still confident in the strength of their fastness, which no assailant could enter but on hands and knees, refused to surrender their clansmen.

MacLeod then commenced a dreadful work of indiscriminate vengeance. He caused his people, by means of a ditch cut above the top of the rock, to turn away the stream of water which fell over the entrance of the precipice. This being done, the MacLeods collected all the combustibles which could be found on the island, particularly quantities of dry heather, piled them up against the aperture, and maintained an immense fire for many hours, until the smoke, penetrating into the inmost recesses of the cavern, stifled to death every creature within. There is no doubt of the truth of this story, dreadful as it is. The cavern is often visited by strangers; and I have myself seen the place where the bones of the murdered MacDonalds still remain, lying as thick on the floor of the cave as in the charnel-house of a church.

The MacLeans, in like manner, a bold and hardy race, who, originally followers of the Lords of the Isles, had assumed independence, seized upon great part both of the Isle of Mull and the still more valuable island of Ilay, and made war on the MacDonalds with various success. There is a story belonging to this clan,

which I may tell you, as giving another striking picture of the manners of the Hebrideans.

The chief of the clan, MacLean of Duart in the Isle of Mull, had an intrigue with a beautiful young woman of his own clan, who bore a son to him. In consequence of the child's being, by some accident, born in a barn, he received the name of Allan-a-Sop, or Allan of the Straw, by which he was distinguished from others of his clan. As his father and mother were not married, Allan was of course a bastard, or natural son, and had no inheritance to look for, save that which he might win for himself.

But the beauty of the boy's mother having captivated a man of rank in the clan, called MacLean of Torloisk, he married her, and took her to reside with him at his castle of Torloisk, situated on the shores of the Sound, or small strait of the sea, which divides the smaller island of Ulva from that of Mull. Allan-a-Sop paid his mother frequent visits at her new residence, and she was naturally glad to see the poor boy, both from affection, and on account of his personal strength and beauty, which distinguished him above other youths of his age. But she was obliged to confer marks of her attachment on him as privately as she could, for Allan's visits were by no means so acceptable to her husband as to herself. Indeed, Torloisk liked so little to see the lad, that he determined to put some affront on him, which should prevent his returning to the castle for some time. An opportunity for executing his purpose soon occurred.

The lady one morning, looking from the window, saw her son coming wandering down the hill, and hastened to put a girdle cake upon the fire, that he might have hot bread to his breakfast. Something called her out of the apartment after making this preparation, and her husband entering at the same time, saw at once what she had been about, and determined to give the boy such a reception as should disgust him for the future. He snatched the cake from the girdle, thrust it into his step-son's hands, which he forcibly closed on the scalding bread, saying, "Here, Allan—here is a cake which your mother has got ready for your breakfast." Allan's hands were severely burnt; and, being a sharp-witted and proud boy, he resented this mark of his step-father's ill will, and came not again to Torloisk.

At this time the western seas were covered with the vessels of pirates, who not unlike the Sea-kings of Denmark at an early period, sometimes settled and made conquests on the islands. Allan-a-Sop was young, strong, and brave to desperation. He entered as a mariner on board of one of these ships, and in process of time obtained the command, first of one galley, then of a small flotilla, with which he sailed round the seas and collected considerable plunder, until his name became both feared and famous. At length he proposed to himself to pay a visit to his mother, whom he had not seen for many years; and setting sail for this purpose, he anchored one morning in the Sound of Ulva, and in front of the house of Torloisk. His mother

was dead, but his step-father, to whom he was now an object of fear as he had been formerly of aversion, hastened to the shore to receive his formidable son-in-law, with great affectation of kindness and interest in his prosperity; while Allan-a-Sop, who, though very rough and hasty, does not appear to have been sullen or vindictive, seemed to take this kind reception in good part.

The crafty old man succeeded so well, as he thought, in securing Allan's friendship, and obliterating all recollections of the former affront put on him, that he began to think it possible to employ him in executing his private revenge upon MacKinnon of Ulva, with whom, as was usual between such neighbours, he had some feud. With this purpose, he offered what he called the following good advice to his son-in-law: "My dear Allan, you have now wandered over the seas long enough; it is time you should have some footing upon land, a castle to protect yourself in winter, a village and cattle for your men, and a harbour to lay up your galleys. Now, here is the island of Ulva, near at hand, which lies ready for your occupation, and it will cost you no trouble, save that of putting to death the present proprietor, the Laird of MacKinnon, a useless old carle, who has cumbered the world long enough."

Allan-a-Sop thanked his step-father for so happy a suggestion, which he declared he would put in execution forthwith. Accordingly, setting sail the next morning, he appeared before MacKinnon's house an hour before

noon. The old chief of Ulva was much alarmed at the menacing apparition of so many galleys, and his anxiety was not lessened by the news, that they were commanded by the redoubted Allan-a-Sop. Having no effectual means of resistance, MacKinnon, who was a man of shrewd sense, saw no alternative save that of receiving the invaders, whatever might be their purpose, with all outward demonstrations of joy and satisfaction. He caused immediate preparations to be made for a banquet as splendid as circumstances admitted, hastened down to the shore to meet the rover, and welcomed him to Ulva with such an appearance of sincerity, that the pirate found it impossible to pick any quarrel which might afford a pretence for executing the violent purpose which he had been led to meditate.

They feasted together the whole day; and, in the evening, as Allan-a-Sop was about to retire to his ships, he thanked the Laird of MacKinnon for his entertainment, but remarked, with a sigh, that it had cost him very dear. "How can that be," said MacKinnon, "when I bestowed this entertainment upon you in free goodwill?"—"It is true, my friend," replied the pirate, "but then it has quite disconcerted the purpose for which I came hither; which was to put you to death, my good friend, and seize upon your house and island, and to settle myself in the world. This island would have been very convenient, but your friendly reception has rendered it impossible for me to exe-

cute my purpose; so that I must be a wanderer on the seas for some time longer."

Whatever MacKinnon felt at hearing he had been so near to destruction, he took care to show no emotion save surprise, and replied to his visiter,—"My dear Allan, who was it that put into your mind so unkind a purpose towards your old friend? for I am sure it never arose from your own generous nature. It must have been your father-in-law, old Torloisk, who made such an indifferent husband to your mother, and such an unfriendly step-father to you when you were a helpless boy; but now, when he sees you a bold and powerful leader, he desires to make a quarrel betwixt you and those who were the friends of your youth. If you consider this matter rightly, Allan, you will see that the estate and harbour of Torloisk lie as conveniently for you as those of Ulva, and that, if you are to make a settlement by force, it is much better it should be at the expense of the old churl, who never showed you kindness or countenance, than at that of a friend like me, who always loved and honoured you."

Allan-a-Sop was struck with the justice of this reasoning; and the old offence of his scalded fingers was suddenly recalled to his mind. "It is very true what you say, MacKinnon," he replied, "and, besides, I have not forgotten what a hot breakfast my father-in-law treated me to one morning. Farewell for the present; you shall soon hear news of me from the other side of the Sound." Having said thus much, the

pirate got on board, and commanding his men to unmoor the galleys, sailed back to Torloisk, and prepared to land in arms. His father-in-law hastened to meet him, in expectation to hear of the death of his enemy, Mac-Kinnon. But Allan greeted him in a very different manner from what he expected. "You hoary old traitor," he said, "you instigated my simple good-nature to murder a better man than yourself. But have you forgotten how you scorched my fingers twenty years ago, with a burning cake? The day is come that that breakfast must be paid for." So saying, he dashed out his father-in-law's brains with a battle-axe, took possession of his castle and property, and established there a distinguished branch of the clan of MacLean.

It is told of another of these western chiefs, who is said, upon the whole, to have been a kind and good-natured man, that he was subjected to repeated risk and injury by the treachery of an ungrateful nephew, who attempted to surprise his castle, in order to put his uncle to death, and obtain for himself the command of the tribe. Being detected on the first occasion, and brought before his uncle as a prisoner, the chief dismissed him unharmed; with a warning, however, not to repeat the offence, since, if he did so, he would cause him to be put to a death so fearful that all Scotland should ring with it.

The wicked young man persevered, and renewed his attempts against his uncle's castle and life. Falling a second time into the hands

of the offended chieftain, the prisoner had reason to term him as good as his word. He was confined in the pit, or dungeon of the castle, a deep vault, to which there was no access, save through a hole in the roof. He was left without food, till his appetite grew voracious; the more so, as he had reason to apprehend that it was intended to starve him to death.

But the vengeance of his uncle was of a more refined character. The stone which covered the aperture in the roof was opened, and a quantity of salted beef let down to the prisoner, who devoured it eagerly. When he had glutted himself with this food, and expected to be supplied with liquor, to quench the raging thirst which the diet had excited, a cup was lowered down, which, when he eagerly grasped it, he found to be empty! They then rolled the stone on the opening in the vault, and left the captive to perish by thirst, the most dreadful of all deaths.

Many similar stories could be told you of the wild wars of the islanders; but these may suffice at present to give you some idea of the fierceness of their manners, the low value at which they held human life, and the manner in which wrongs were revenged, and property acquired. They seem to have been accounted by King James a race whom it was impossible to subdue, conciliate, or improve by civilization; and the only remedy which occurred to him, was to settle Lowlanders in the islands, and drive away or extirpate the people by whom they were inhabited.

For this purpose, the king authorized an association of many gentlemen in the county of Fife, then the wealthiest and most civilized part of Scotland, who undertook to make a settlement in the isles of Lewis and Harris. These undertakers, as they were called, levied money, assembled soldiers, and manned a fleet, with which they landed on the Lewis, and effected a settlement at Stornoway in that country. At this time the property of the Lewis was disputed between the sons of Rory MacLeod, the last lord, who had two families by separate wives. The undertakers finding the natives thus quarrelling among themselves, had little difficulty in building a small town and fortifying it; and their enterprise in the beginning assumed a promising appearance.

But the Lord of Kintail, chief of the numerous and powerful clan of MacKenzie, was little disposed to let this fair island fall into the possession of a company of Lowland adventurers. He had himself some views of obtaining it in the name of Torquil Connaldagh MacLeod, one of the claimants, who was closely connected with the family of MacKenzie, and disposed to act as his powerful ally desired. Thus privately encouraged, the islanders united themselves against the undertakers; and, after a war of various fortune, attacked their camp of Stornoway, took it by storm, burnt the fort, slew many of them, and made the rest prisoners. They were not expelled, you may be sure, without bloodshed and massacre. Some of the

old persons still alive in the Lewis, talk of a very old woman, living in their youth, who used to say, that she had held the light while her countrymen were cutting the throats of the adventurers.

A lady, the wife of one of the principal gentlemen in the expedition, fled from the scene of violence into a wild and pathless desert of rock and morass, called the Forest of Fannig. In this wilderness she became the mother of a child. A Hebridean, who chanced to pass on one of the ponies of the country, saw the mother and infant in the act of perishing with cold, and being struck with the misery of their condition, contrived a strange manner of preserving them. He killed his pony, and opening its belly, and removing the entrails, he put the new born infant and the helpless mother into the inside of the carcass, to have the advantage of the warmth which this strange and shocking receptacle afforded. In this manner, with or without assistance, he contrived to bear them to some place of security, where the lady remained till she could get back in safety to her own country. She became, after this wonderful escape, the wife of a person of consequence and influence in Edinburgh, a Judge, I believe, of the Court of Session.

One evening, while she looked from the window of her house in the Canongate, just as a heavy storm was coming on, she heard a man in the Highland dress say to another with whom he was walking, "This would be a rough night for the Forest of Fannig." The lady's atten-

tion was immediately attracted by the name of a place which she had such awful reasons for remembering, and, on looking attentively at the man who spoke, she recognized her preserver. She called him into the house, received him in the most cordial manner, and finding that he was come from the Western Islands on some business of great importance to his family, she interested her husband in his favour, by whose influence it was speedily and successfully settled ; and the Hebridean, loaded with kindness and presents, returned to his native island, with reason to congratulate himself on the humanity which he had shown in so singular a manner.

After the surprise of their fort, and the massacre of the defenders, the Fife gentlemen tired of their undertaking ; and the Lord of Kintail had the whole advantage of the dispute, for he contrived to get possession of the Lewis for himself, and transmitted it to his family, with whom it still remains.

It appears, however, that King James did not utterly despair of improving the Hebrides, by means of colonization. It was supposed that the powerful Marquis of Huntly might have had strength to acquire the property, and wealth enough to pay the Crown something for the grant. The whole archipelago was offered to him, with the exception of Skye, and Lewis, at the cheap price of ten thousand pounds Scots, or about 800*l.* ; but the Marquis would not give more than half the sum demanded, for what he justly considered as a permission to

conquer a sterile region, inhabited by a warlike race.

Such was the result of the efforts to introduce some civilization into these islands. In the next chapter we shall show that the improvement of the Highlanders on the mainland was not much more satisfactory.

CHAP. VI.

Contempt of the Highlanders for the Arts of Peace—Story of Donald of the Hammer—Execution of the Laird of Mac Intosh by order of the Marchioness of Huntly—Massacre of the Farquharsons—Race of the Trough—Execution of the Earl of Orkney

THE size and position of the Highlands of Scotland rendered them much less susceptible of improvement than the Border districts, which, far less extensive, and less difficult of access, were now placed between two civilized and peaceful countries, instead of being the frontier of two hostile lands.

The Highlanders, on the contrary, continued the same series of wars among themselves, and incursions upon their Lowland neighbours, which had distinguished them ever since the dawn of their history. Military adventure, in one form or other, was their delight as well as their employment, and all works of industry were considered as unworthy the dignity of a mountaineer. Even the necessary task of raising a scanty crop of barley was assigned to the aged, and to the women and children. The men minded nothing but hunting and war. I will give you an account of a Highland chieftain, in character and practice not very different from that of Allan-a-Sop, the Hebridean.

The Stewarts, who inhabited the district of

Appin in the West Highlands, were a numerous and warlike clan. Appin is the title of the chief of the clan. The second branch of the family was that of Invernahyle. The founder, a second son of the House of Appin, was called by the uncommon epithet of *Saoileach*, or the *Peaceful*. One of his neighbours was the Lord of Dunstaffnage, called Cailen Unine, or Green Colin, from the green colour which predominated in his tartans. This Green Colin surprised the peaceful Laird of Invernahyle, assassinated him, burnt his house, and destroyed his whole family, excepting an infant at the breast.

This infant did not owe its safety to the mercy of Green Colin, but to the activity and presence of mind of his nurse. Finding she could not escape the pursuit of that chief's attendants, the faithful nurse determined to provide for the safety of her foster-child, whose life she knew was aimed at,in the only manner which remained. She therefore hid the infant in a small fissure, or cave, of a rock, and as the only means she had of supplying him with subsistence, hung by a string round his neck a large piece of lard. The poor woman had only time to get a little way from the place where she had concealed her charge, when she was made prisoner by the pursuers. As she denied any knowledge where the child was, they dismissed her as a person of no consequence, but not until they had kept her two or three days in close confinement, menacing her with death unless she would discover what she had done with the infant.

When she found herself at liberty and unobserved, she went to the hole in which she had concealed her charge, with little hope save of finding such relics as wolves, wild cats, or birds of prey, might have left after feasting upon its flesh, but still with the pious wish to consign the remains of her *dault*, or foster-child, to some place of Christian burial. But her joy and surprise were extreme to find the child still alive and well, having lived during her absence by sucking the lard, which it had reduced to a very small morsel, scarce larger than a hazel nut. The delighted nurse made all haste to escape with her charge to the neighbouring district of Moidart, of which she was a native, being the wife of the smith of the clan of Mac-Donald, to whom that country belonged; the mother of the infant thus miraculously rescued had also been a daughter of this tribe.

To ensure the safety of her foster-child, the nurse persuaded her husband to bring it up as their own son. The smith, you must remark, of a Highland tribe, was a person of considerable consequence. His skill in forging armour and weapons was usually united with dexterity in using them, and with the strength of body which his profession required. If I recollect right, the smith usually ranked as third officer in the chief's household. The young Donald Stewart, as he grew up, was distinguished for great personal strength. He became skilful in his foster-father's art, and so powerful, that he could, it is said, wield two fore-hammers, one in each hand, for hours together. From this

circumstance, he gained the name of *Donuil nan Ord*, that is, Donald of the Hammer, by which he was all his life distinguished.

When he attained the age of twenty-one, Donald's foster-father, the smith, observing that his courage and enterprise equalled his personal strength, thought fit to discover to him the secret of his birth, the injuries which he had received from Green Colin of Dunstaffnage, and the pretensions which he had to the property of Invernahyle, now in the possession of the man who had slain his father, and usurped his inheritance. He concluded his discovery by presenting to his beloved foster-child his own six sons to be his followers and defenders for life and death, and his assistants in the recovery of his patrimony.

Law of every description was unknown in the Highlands. Young Donald proceeded in his enterprise by hostile measures. In addition to his six foster-brethren, he got some assistance from his mother's kindred, and levied among the old adherents of his father, and his kinsmen of the house of Appin, such additional force, that he was able to give battle to Green Colin, whom he defeated and slew, regaining at the same time his father's house and estate of Invernahyle. This success had its dangers; for it placed the young chief in feud with all the families of the powerful clan of Campbell, to which the slain Dunstaffnage belonged by alliance at least, for Green Colin and his ancestors had assumed the name, and placed themselves under the banner, of this formidable clan,

although originally they were chieftains of a different and independent race. The feud became more deadly, when, not satisfied with revenging himself on the immediate authors of his early misfortune, Donald made inroads on the Campbells in their own dominions; in evidence of which his historian quotes a verse to this purpose—

Donald of the Smithy, the Son of the Hammer,
Fill'd the banks of Lochawe with mourning and clamour.

At length the powerful Earl of Argyle resented the injuries which were offered to his clansmen and kindred. The Stewarts of Appin refused to support their kinsman against an enemy so formidable, and insisted that he should seek for peace with the Earl. So that Donald, left to himself, and sensible that he was unable to withstand the force which might be brought against him by this mighty chief, endeavoured to propitiate his favour by placing himself in his hands.

He went, accordingly, with only a single attendant, towards Inverary, the castle of the Earl of Argyle, who met him at some distance in the open fields. Donald of the Hammer showed on this occasion that it was not fear which had induced him to this step. He was a man of ready wit and a poet, which was an accomplishment high in the estimation of the Highlanders. He opened the conference with an extempore verse, which intimated a sort of defiance, rather like the language of a man that

cared not what might befall him, than one who craved mercy or asked forgiveness.

Son of dark Colin, thou dangerous Earl,
  Small is the boon that I crave at thy hand;
Enough if in safety from bondage and peril,
  Thou lett'st me return to my kindred and land.

The Earl was too generous to avail himself of the advantage which Invernahyle's confidence had afforded him, but he could not abstain from maintaining the conversation thus begun, in a gibing tone. Donuil nan Ord was harsh-featured, and had a custom, allied to his mode of education, and the haughtiness of his character, of throwing back his head, and laughing loudly with his mouth wide open. In ridicule of this peculiarity, Argyle, or one of his attendants, pointed out to his observation, a rock in the neighbourhood, which bore a singular resemblance to a human face, with a large mouth much thrown back, and open as if laughing a horse laugh. "Do you see yonder crag?" they said to Donald of the Hammer, "it is called *Gaire Granda*, or the *Ugly Laugh*." Donald felt the intended gibe, and as Argyle's lady was a plain and haughty woman, he replied, without hesitation, in a verse like the following:

Ugly the sneer of yon cliff of the hill,
  Nature has stamp'd the grim laugh on the place:
Seek for a grimmer and uglier still,
  You will find it at home in your countess's face.

Argyle took the raillery of Donald in good part, but would not make peace with him, until

he agreed to make two *creaghs*, or inroads, one upon Moidart, and one upon Athole. It seems probable that the purpose of Argyle was to engage his troublesome neighbour in a feud with other clans to whom he bore no good-will; for whether he of the Hammer fell or was successful, the Earl, in either event, would gain a certain advantage. Donald accepted peace with the Campbells on these terms.

On his return home, Donald communicated to MacDonald of Moidart the engagement he had come under; and that chieftain, his mother's kinsman and ally, concerted that Invernahyle and his band should plunder certain villages in Moidart, the inhabitants of which had offended him, and on whom he desired chastisement should be inflicted. The incursion of Donald the Hammerer punished them to some purpose, and so far he fulfilled his engagement to Argyle, without making an enemy of his own kinsman. With the Athole men, as more distant and unconnected with him, Donald stood on less ceremony, and made more than one successful creagh upon them. His name was now established as one of the most formidable marauders known in the Highlands, and a very bloody action which he sustained against the family of the Grahams of Monteith, made him more dreaded.

The Earls of Monteith, you must know, had a castle situated upon an island in the lake, or loch, as it is called, of the same name. But though this residence, which occupied almost the whole of the islet upon which its ruins still

exist, was a strong and safe place of abode, and adapted accordingly to such perilous times, it had this inconvenience, that the stables, cow-houses, poultry-yard, and other domestic offices, were necessarily separated from the castle, and situated on the mainland, as it would have been impossible to be constantly transporting the animals belonging to the establishment to and fro from the shore to the island. These offices, therefore, were constructed on the banks of the lake, and in some sort defenceless.

It happened on one occasion that there was to be a great entertainment in the castle, and a number of the Grahams were assembled. The occasion, it is said, was a marriage in the family. To prepare for this feast, much provision was got ready, and in particular a great deal of poultry had been collected. While the feast was preparing, an unhappy chance brought Donald of the Hammer to the side of the lake, returning at the head of a band of hungry followers, whom he was conducting homewards to the West Highlands, after some of his usual excursions into Stirlingshire. Seeing so much good victuals ready, and being possessed of an excellent apetite, the western Highlanders neither asked questions, or waited for an invitation, but devoured all the provisions that had been prepared for the Grahams, and then went on their way rejoicing, through the difficult and dangerous path which leads from the banks of the loch of Monteith, through the mountains, to the side of Loch Katrine.

The Grahams were filled with the highest indignation. Nothing in those fierce times was so contemptible as an individual who would suffer himself to be plundered without exacting satisfaction and revenge, and the loss of their dinner probably aggravated their sense of the insult. The company who were assembled at the castle of Monteith, headed by the Earl himself, hastily took to their boats, and, disembarking on the northern side of the lake, pursued with all speed the marauders and their leader. They came up with Donald's party in the gorge of a pass, near a rock, called Craig-Vad, or the Wolf's cliff. Here the Grahams called, with loud insults, on the Appin men to stand, and one of them, in allusion to the execution which had been done amongst the poultry, exclaimed in verse—

> They're brave gallants, these Appin men,
> To twist the throat of cock and hen !

Donald instantly replied to the reproach—

> And if we be of Appin's line,
> We'll twist a goose's neck in thine.

So saying, he shot the unlucky scoffer with an arrow. The battle then began, and was continued with much fury till night came. The Earl of Monteith and many of his noble kinsmen fell, while Donald, favoured by darkness, escaped with a single attendant. The Grahams obtained from the cause of quarrel the nickname of Gramoch and Garrigh, or Grahams of the hens ; although they certainly lost no honour

in the encounter, having fought like gamecocks.

Donald of the Hammer was twice married. His second marriage was highly displeasing to his eldest son, whom he had by his first wife. This young man, whose name was Duncan, seems to have partaken rather of the disposition of his grandfather, Alister *Saoileach*, or the Peaceful, than of the turbulent spirit of his father the Hammerer. He quitted the family mansion in displeasure, and passed to a farm called Inverfalla, which his father had bestowed upon his nurse in reward for her eminent services. Duncan lived with this valued connexion of the family, who was now in the extremity of old age, and amused himself with attempting to improve the cultivation of the farm; a task which not only was considered as far below the dignity of a highland gentleman, but even regarded as the last degree of degradation.

The idea of his son's occupying himself with agricultural operations struck so much shame and anger into the heart of Donald the Hammerer, that his resentment against him became ungovernable. At length, as he walked by his own side of the river, and looked towards Inverfalla, he saw, to his extreme displeasure, a number of men employed in digging and levelling the soil for some intended crop. Soon after, he had the additional mortification to see his son come out and mingle with the workmen, as if giving them directions; and, finally, beheld him take the spade out of an awkward fellow's hand, and dig a little himself, to show

him how to use it. This last act of degeneracy drove the Hammerer frantic; he seized a currah, or boat covered with hides, which was near, jumped into it, and pushed across the stream, with the determination of destroying the son, who had, in his opinion, brought such unutterable disgrace upon his family. The poor agriculturist, seeing his father approach in such haste, and having a shrewd guess of the nature of his paternal intentions, fled into the house and hid himself. Donald followed with his drawn weapon; but, deceived by passion and darkness, he plunged his sword into the body of one whom he saw lying on the bedclothes. Instead of his son, for whom the blow was intended, it lighted on the old foster-mother, to whom he owed his life in infancy and education in youth, and slew her on the spot. After this misfortune, Donald became deeply affected with remorse; and, giving up all his estates to his children, he retired to the Abbey of Saint Columbus, in Iona, and passed the remainder of his days as a monk.

It may easily be believed, that there was little peace and quiet in a country abounding with such men as the Hammerer, who thought the practice of honest industry on the part of a gentleman was an act of degeneracy, for which nothing short of death was an adequate punishment; so that the disorderly state of the Highlands was little short of that of the Isles. Still, however, many of the principal chiefs attended occasionally at the court of Scotland; others were frequently obliged to send their

sons to be educated there, who were retained as hostages for the peaceful behaviour of the clan; so that by degrees they came to improve with the increasing civilization of the times.

The authority also of the great nobles, who held estates in or adjacent to the Highlands, was a means, though a rough one, of making the district over which they exercised their power, submit, in a certain degree, to the occasional influence of the laws. It is true, that the great Earls of Huntly, Argyle, Sutherland, and other nobles, did not enforce the Lowland institutions upon their Highland vassals out of mere zeal for their civilization, but rather because, by taking care to secure the power of the sovereign and the laws on their own side, they could make the infraction of them by the smaller independent chiefs the pretext for breaking down entire clans, and binding them to their own authority.

I will give you an example of the manner in which a noble lady chastised a Highland chief in the reign of James the Sixth. The head of the House of Gordon, then Marquis of Huntly, was by far the most powerful lord in the northern counties, and exercised great influence over the Highland clans who inhabited the mountains of Badenoch, which lay behind his extensive domains. One of the most ancient is that of MacIntosh, a word which means Child of the Thane, as they boast their descent from MacDuff, the celebrated Thane of Fife.

This haughty race having fallen at variance with the Gordons, William MacIntosh, their

chief, carried his enmity to so great a pitch, as to surprise and burn the Castle of Auchindown, belonging to the Gordon family. The Marquis of Huntly vowed the severest vengeance. He moved against the MacIntoshes with his own chivalry; and he let loose upon the devoted tribe, all such neighbouring clans as would do any thing, as the old phrase was, for his love or for his fear.

MacIntosh, after a short struggle, found himself unequal to sustain the conflict, and saw that he must either behold his clan totally exterminated, or contrive some mode of pacifying Huntley's resentment. Of the last he saw no chance, save by surrendering himself into the power of the Marquis, and thus personally atoning for the offence which he had committed. To perform this act of generous devotion with as much chance of safety as possible, he chose a time when the Marquis himself was absent, and asking for the lady, whom he judged likely to prove less inexorable than her husband, he presented himself as the unhappy Laird of MacIntosh, who came to deliver himself up to the Gordon, to answer for his burning of Auchindown, and only desired that Huntly would spare his clan.

The Marchioness, a stern and haughty woman, had shared deeply in her husband's resentment. She regarded MacIntosh with a stern eye, as the hawk or eagle contemplates the prey within its clutch, and having spoken a word aside to her attendants, replied to the suppliant chief in this manner:—"MacIntosh, you have

offended the Gordon so deeply, that Huntly has sworn by his father's soul, that he will never pardon you, till he has brought your neck to the block."—"I will stoop even to that humiliation, to secure the safety of my father's house," said MacIntosh. And as this interview passed in the kitchen of the Castle at Bog of Gicht, he undid the collar of his doublet, and kneeling down before the huge block on which, in the rude hospitality of the time, the slain bullocks and sheep were broken up for use, he laid his neck upon it, expecting, doubtless, that the lady would be satisfied with this token of unreserved submission. But the inexorable Marchioness made a sign to the cook, who stepped forward with his hatchet raised, and struck MacIntosh's head from his body.

Another story, and I will change the subject. It is also of the family of Gordon; not that they were by any means more hard-hearted than other Scottish barons, who had feuds with the Highlanders, but because it is the readiest which occurs to my recollection. The Farquharsons of Dee side, a bold and warlike people, inhabiting the dales of Brae-mar, had taken offence at, and slain, a gentleman of consequence, named Gordon of Brackley. The Marquis of Huntly summoned his forces, to take a bloody vengeance for the death of a Gordon; and that none of the guilty tribe might escape, communicated with the Laird of Grant, a very powerful chief, who was an ally of Huntly, and a relation, I believe, to the

slain Baron of Brackley. They agreed, that, on a day appointed, Grant, with his clan in arms, should occupy the upper end of the vale of Dee, while the Gordons should ascend the river from beneath, each party killing, burning, and destroying, without mercy, whatever and whomsoever they found before them. A terrible massacre was made among the Farquharsons, taken at unawares, and placed betwixt two enemies. Almost all the men and women of the race were slain, and when the day was done, Huntly found himself encumbered with about two hundred orphan children, whose parents had been killed. What became of them, you shall presently hear.

About a year after this foray, the Laird of Grant chanced to dine at the Marquis's castle. He was, of course, received with kindness, and entertained with magnificence. After dinner was over, Huntly said to his guest, that he would show him some rare sport. Accordingly, he conducted Grant to a balcony, which, as was frequent in old mansions, overlooked the kitchen, perhaps to permit the lady to give an occasional eye to the operations there. The numerous servants of the Marquis and his visiters had already dined, and Grant beheld all the remains of the victuals flung at random into a large trough, like that out of which swine feed. While Grant was wondering what this could mean, the master cook gave a signal with his silver whistle; on which a hatch, like that of a dog-kennel, was raised, and there rushed into the kitchen, some shriek-

ing, some shouting, some yelling—not a pack of hounds, which, in number, noise, and tumult, they greatly resembled, but a huge mob of children, half naked, and totally wild in their manners, who threw themselves on the contents of the trough, and fought, struggled, and clamoured, each to get the largest share.

Grant was a man of humanity, and did not see in that degrading scene all the amusement which his noble host had intended to afford him. "In the name of Heaven," he said, "who are these unfortunate creatures that are fed like so many pigs?"—"They are the children of those Farquharsons whom we slew last year on Dee side," answered Huntly. The Laird felt more shocked than it would have been prudent or polite to express. "My lord," he said, "my sword helped to make these poor children orphans, and it is not fair that your lordship should be burdened with all the expense of maintaining them. You have supported them for a year and day—allow me now to take them to Castle-Grant, and keep them for the same time at my cost."

Huntly was tired of the joke of the pig-trough, and willingly consented to have the undisciplined rabble of children taken off his hands. He troubled himself no more about them; and the Laird of Grant, carrying them to his castle, had them dispersed among his clan, and brought up decently, giving them his own name of Grant; but it is said their descendants are still called the Race of the Trough, to

distinguish them from the families of the tribe into which they were adopted.

These are instances of the severe authority exercised by the great barons over their Highland neighbours and vassals. Still that authority produced a regard to the laws, which they would not otherwise have received. These mighty lords, though possessed of great power in their jurisdictions, never affected entire independence, as had been done by the old Lords of the Isles, who made peace and war with England, without the consent of the King of Scotland; whereas, Argyle, Huntly, and others, always used at least the pretext of the king's name and authority, and were, from habit and education, less apt to practise wild stretches of arbitrary power than the native chiefs of the Highlands. In proportion, therefore, as the influence of the nobles increased, the country approached more nearly to civilization.

It must not here be forgotten, that the increase of power acquired by the sovereign, had been felt severely by one of his great feudal lords, for exercising violence and oppression, even in the most distant extremity of the empire. The Earl of Orkney, descended from a natural son of James V., and of course a cousin-german of the reigning monarch, had indulged himself in extravagant excesses of arbitrary authority amongst the wild recesses of the Orkney and Zetland islands. He had also, it was alleged, shown some token of a wish to assume sovereign power, and had caused his natural son to defend the Castle of Kirkwall, by force

of arms, against the King's troops. For these offences the earl was tried and executed at Edinburgh; and his punishment struck such terror among the aristocracy, as made even those great lords, whose power lay in the most distant and inaccessible places of Scotland, disposed to be amenable to the royal authority.

Having thus discussed the changes effected by the union of the crowns on the Borders, Highlands, and Isles, it remains to notice the effects produced in the Lowlands, or more civilized parts of the kingdom.

CHAP. VII.

Injurious Effects to Scotland of the Removal of the Court to London—Numerous Scotsmen employed in Foreign Military Service—and as Travelling Merchants, or Packmen, in Germany—Exertions of the Presbyterian Clergy to put an end to Family Feuds, and to extend Education—Establishment, by their means, of Parochial Schools—James VI.'s Visit to Scotland in 1617—*his Death—his Children.*

The Scottish people were soon made sensible, that if their courtiers and great men made fortunes by King James's favour, the nation at large was not enriched by the union of the crowns. Edinburgh was no longer the residence of a Court, whose expenditure, though very moderate, was diffused among her merchants and citizens, and was so far of importance. The sons of the gentry and better classes, whose sole trade had been war and battle, were deprived of employment by the general peace with England, and the nation was likely to feel all the distress arising from an excess of population. The wars on the Continent afforded a resource peculiarly fitted to the genius of the Scots, who have always had a disposition for visiting foreign parts.

The celebrated Thirty Years' War, as it was called, was now raging in Germany, and a large

national brigade of Scots were engaged in the service of Gustavus Adolphus, King of Sweden, one of the most successful generals of the age. Their total numbers may be guessed from those of the superior officers, which amounted to thirty-four colonels, and fifty lieutenant-colonels. The similarity of the religion of the Scots with that of the Swedes, and some congenial resemblances betwixt the two nations, as well as the high fame of Gustavus, made most of the Scots prefer the service of Sweden; but there were others who went into that of the Emperor of Austria, of France, of the Italian States,—in short, they were dispersed as soldiers throughout all Europe. It was not uncommon, when a party of Scots were mounting a breach, for them to hear some of the defenders call out in the Scottish language, "Come on, gentlemen; this is not like gallanting it at the Cross of Edinburgh," and thus learn that they were opposed to some of their countrymen engaged on the opposite side.

The taste for foreign service was so universal, that young gentlemen of family, who wished to see the world, used to travel on the Continent from place to place, and from state to state, and defray their expenses by engaging for a few weeks or months in military service in the garrison or guards of the state in which they made their temporary residence. It is but doing the Scots justice to say, that while thus acting as mercenary soldiers, they acquired a high character for courage, military skill, and a faithful adherence to their engage-

ments. The Scots regiments in the Swedish service were the first troops who employed platoon firing, by which they contributed greatly to achieve the decisive battle of Lutzen.

Besides the many thousand Scottish emigrants who pursued the trade of war on the Continent, there was another numerous class who undertook the toilsome and precarious task of travelling merchants, or to speak plainly, of pedlers, and were employed in conducting the petty inland commerce, which gave the inhabitants of Germany, Poland, and the northern parts of Europe in general, opportunities of purchasing articles of domestic convenience.

There were at that time few towns, and in these towns there were few shops regularly open. When an inhabitant of the country, of high or low degree, had to purchase any article of dress or domestic convenience which he did not manufacture himself, he was obliged to attend at the next fair, to which the travelling merchants flocked, in order to expose their goods to sale. Or if the buyer did not choose to take that trouble, he must wait till some pedler, who carried his goods on horseback, in a small wain, or perhaps in a pack upon his shoulders, made his wandering journey through the country.

It has been made matter of ridicule against the Scots, that this traffic fell into their hands, as a frugal, patient, provident, and laborious people, possessing some share of education, which we shall presently see was now becoming general amongst them. But we cannot

think that the business which required such attributes to succeed in it, could be dishonourable to those who pursued it; and we believe that those Scots who, in honest commerce, supplied foreigners with the goods they required, were at least as well employed as those who assisted them in killing each other.

While the Scots thus continued to improve their condition by enterprise abroad, they gradually sunk into peaceful habits at home. In the wars of Queen Mary's time, and those of King James's minority, we have the authority of a great lawyer, the first Earl of Haddington, generally known by the name of Tom of the Cowgate, to assure us, that "the whole country was so miserably distracted, not only by the accustomed barbarity of the Highlands and Borders, which was greatly increased, but by the cruel dissensions arising from public factions and private feuds, that men of every rank daily wore steel-jacks, knapscaps or head-pieces, plate-sleeves, and pistols and poniards, being as necessary parts of their apparel as their doublets and breeches." Their disposition was, of course, as warlike as their dress; and the same authority informs us, that whatever was the cause of their assemblies or meetings, fights and affrays were the necessary consequence before they separated; and this not at parliaments, conventions, trysts, and markets only, but likewise in churchyards, churches, and places appointed for the exercise of religion.

This universal state of disorder was not ow-

ing to any want of laws against such enormities; on the contrary, the Scottish legislature was more severe than that of England, accounting a slaughter taking place on a sudden quarrel, without previous malice, as murder, which the law of England rated under the milder denomination of manslaughter. And this severity was introduced into the law, expressly to restrain the peculiar furious temper of the Scottish nation. It was not, therefore, laws which were wanting to restrain violence, but the regular and due execution of such as existed. An ancient Scottish statesman and judge, who was also a poet, has alluded to the means used to save the guilty from deserved punishment. "We are allowed some skill," he says, "in making good laws, but God knows how ill they are kept and enforced; since a man accused of a crime will frequently appear at the bar of a court to which he is summoned, with such a company of armed friends at his back, as if it were his purpose to defy and intimidate both judge and jury." The interest of great men, moreover, obtained often by bribes, interposed between a criminal and justice, and saved by court favour the life which was forfeited to the laws.

James made great reformation in these particulars, as soon as his power, increased by the union of the two kingdoms, gave him the means of doing so. The laws, as we have seen in more cases than one, were enforced with greater severity; and the assistance of powerful friends, nay, the interposition of courtiers

and favourites, was less successful in interfering with the course of justice, or obtaining remissions and pardons for condemned criminals. Thus the wholesome terror of justice gradually imposed a restraint on the general violence and disorder which had followed the civil wars of Scotland.

Still, however, as the barons held, by means of their hereditary jurisdictions, the exclusive right to try and to punish such crimes as were committed on their own estates; and as they often did not choose to do so, either because the action had been committed by the baron's own direction; or that the malefactor was a strong and active partizan, of whose service the lord might have need; or because the judge and criminal stood in some degree of relationship to each other; in all such cases, the culprit's escape from justice was a necessary consequence. Nevertheless, viewing Scotland generally, the progress of public justice at the commencement of the seventeenth century, was much purer, and less liable to interruption, than in former ages, and the disorders of the country were fewer in proportion.

The law and its terrors had its effect in preventing the frequency of crime; but it could not have been in the power of mere human laws, and the punishments which they enacted, to eradicate from the national feelings the proneness to violence, and the thirst of revenge, which had been so long a general characteristic of the Scottish people. The heathenish and accursed custom of deadly feud, or the duty, as

it was thought, of exacting blood for blood, and perpetuating a chance quarrel, by handing it down to future generations, could only give place to those pure religious doctrines which teach men to practise, not the revenge, but the forgiveness of injuries, as the only means of acquiring the favour of Heaven.

The Presbyterian preachers, in throwing away the external pomp and ceremonial of religious worship, had inculcated, in its place, the most severe observation of morality. It was objected to them, indeed, that, as in their model of church government, the Scottish clergy claimed an undue influence over state affairs, so, in their professions of doctrine and practice, they verged towards an ascetic system, in which too much weight was laid on venial transgressions, and the opinions of other Christian churches were treated with too little liberality.

But no one who considers their works, and their history, can deny to those respectable men, the merit of practising, in the most rigid extent, the strict doctrines of morality which they taught. They despised wealth, shunned even harmless pleasures, and acquired the love of their flocks, by attending to their temporal as well as spiritual diseases. They preached what they themselves seriously believed, and they were believed because they spoke with all the earnestness of conviction. They spared neither example nor precept to improve the more ignorant of their hearers, and often endangered their own lives in attempting to

put a stop to the feuds and frays which daily occurred in their bounds.

It is recorded of a worthy clergyman, whose parish was peculiarly distracted by the brawls of the quarrelsome inhabitants, that he used constantly to wear a stout steel headpiece, which bore an odd appearance contrasted with his clerical dress. The purpose was, that when he saw swords drawn in the street, which was almost daily, he might run between the combatants, and thus separate them, with less risk of being killed by a chance blow. So that his venturous and dauntless humanity was perpetually placing his life in danger.

The clergy of that day were frequently respectable from their birth and connexions, often from their learning, and at all times from their character. These qualities enabled them to interfere with effect, even in the feuds of the barons and gentry; and they often brought to milder and more peaceful thoughts, men who would not have listened to any other intercessors. There is no doubt, that these good men, and the Christianity which they taught, were one of the principal means of correcting the furious temper and revengeful habits of the Scottish nation, in whose eyes bloodshed and deadly vengeance had been till then a virtue.

Besides the precepts and examples of religion and morality, the encouragement of general information and knowledge is also an effectual mode of taming and subduing the wild habits of a military and barbarous people. For this also the Lowlands of Scotland were indebted to the Presbyterian ministers.

The Catholic clergy had been especially instrumental in the foundation of three universities in Scotland, namely, those of Glasgow, St. Andrews, and Aberdeen; but these places of education, from the very nature of their institutions, were only calculated for the education of students designed for the church, or of those youths from among the higher classes of the laity, whom their parents might wish to receive such information as might qualify them for lawyers and statesmen. The more noble view of the Reformed Church, was to extend the blessings of knowledge to the lower, as well as the higher, classes of society.

The preachers of the reformation had appealed to the Scriptures as the rule of their doctrine, and it was their honourable and liberal desire, that the poorest, as well as the richest man, should have an opportunity of judging, by his own perusal of the sacred volume, whether they had interpreted the text truly and faithfully. The invention of printing had made the Scriptures accessible to every one, and the clergy desired that the meanest peasant should have the skill necessary to peruse them. John Knox, and other leaders of the Congregation, had, from the very era of the Reformation, pressed the duty of reserving from the confiscated revenues of the Romish Church the means of providing for the clergy with decency, and of establishing colleges and schools for the education of youth; but their wishes were for a long time disappointed by the avarice of the nobility and gentry, who were determined

to retain for their own use the spoils of the Catholic Church, and by the stormy complexion of the times, in which little was regarded save what belonged to politics and war.

At length the legislature, chiefly by the influence of the clergy, was induced to authorize the noble enactment, which appoints a school to be kept in every parish of Scotland, at a low rate of endowment indeed, but such as enables every poor man within the parish to procure for his children the knowledge of reading and writing; and affords an opportunity for those who show a decided taste for learning, to obtain such progress in classical knowledge, as may fit them for college studies. There can be no doubt, that the opportunity afforded, of procuring instruction thus easily, tended, in the course of a generation, greatly to civilize and humanize the character of the Scottish nation; and it is equally certain, that this general access to useful knowledge, has not only given rise to the success of many men of genius, who otherwise would never have aspired above the humble rank in which they were born, but has raised the common people of Scotland in general, in knowledge, sagacity, and intelligence many degrees above those of most other countries.

The Highlands and islands did not share the influence of religion and education, which so essentially benefited their Lowland countrymen, owing to their speaking a language different from the rest of Scotland, as well as to the difficulty, or rather at that time the impossibil-

ity, of establishing churches or schools in such a remote country, and amongst natives of such wild manners.

To the reign of James VI. it is only necessary to add, that in 1617 he revisited his ancient kingdom of Scotland, from the same instinct, as his Majesty was pleased to express it, which induces salmon, after they have visited the sea, to return to the river in which they have been bred.

He was received with every appearance of affection by his Scottish subjects; and the only subject of suspicion, doubt, or quarrel, betwixt the King and them, arose from the partiality he evinced to the form and ritual of the Church of England. The true Presbyterians groaned heavily at seeing choristers and singing boys arrayed in white surplices, and at hearing them chant the service of the Church of England; and they were in despair when they saw his Majesty's private chapel adorned with pictures representing scriptural subjects. All this, and every thing like an established and prescribed form in prayer, in garb or decoration, was, in their idea, a greater or less approximation to the practices of the Church of Rome.

This was, indeed, mere prejudice, but it was a prejudice of little consequence in itself, and James ought to have rather respected than combated feelings connected with much that was both moral and religious, and honoured the right which his Scottish subjects might justly claim to worship God after their own

manner, and not according to the rules and ceremonies of a foreign country. His obstinacy on this point was, however, satisfied with carrying through the Articles of Perth, already mentioned, which were finally admitted in the year after his visit to Scotland. He left to his successor the task of accomplishing a complete conformity, in ritual and doctrine, between the churches of South and North Britain—and very dear the attempt cost him.

In the year 1625, James died. He was the least dignified and accomplished of all his family; but, at the same time, the most fortunate. Robert II., the first of the Stewart family, died, it is true, in peace; but Robert III. had sunk under the family losses which he had sustained; James I. was murdered; James II. killed by the bursting of a cannon; James III. (whom James VI. chiefly resembled) was privately slain after the battle of Sauchie-Burn; James IV. fell at Flodden; James V. died of a broken heart; Henry Darnley, the father of James VI. was treacherously murdered; and his mother, Queen Mary, was tyrannically beheaded. He himself alone, without courage, without sound sagacity, without that feeling of dignity which should restrain a prince from foolish indulgences, became King of the great nation which had for ages threatened to subdue that of which he was born monarch; and the good fortune of the Stewart family, which seems to have existed in his person alone, declined and totally decayed in those of his successors

James had lost his eldest son Henry, a youth of extraordinary promise. His second, Charles I., succeeded him in the throne. He left also one daughter, Elizabeth, married to Frederick, the Elector Palatine of the German empire. He was an unfortunate prince, and with a view of obtaining the kingdom of Bohemia, engaged in a ruinous war with the Emperor, by which he lost his hereditary dominions. But the Elector's evil fortune was redeemed in the person of his descendants, from whom sprung the royal family which now possess the British throne, in right of the Princess Elizabeth.

CHAP. VIII.

Discontents excited during James's reign—increased under Charles—Introduction of the English Liturgy into the Scottish Church—National Covenant—The Scottish Army enters England—Concessions of the King to the Long Parliament, upon which the Scottish Army returns home—Charles visits Scotland, and gains over the Marquis of Montrose to the Royal Cause—The two Parties of Cavaliers and Roundheads—Arrest of five Members of the House of Commons—Civil War in England.

Charles I., who succeeded his father James, was a Prince whose personal qualities were excellent. It was said of him justly, that, considered as a private gentleman, there was not a more honourable, virtuous, and religious man, in his dominions. He was a kind father, master, and even too affectionate husband, permitting the Queen Henrietta Maria, the beautiful daughter of Henry IV. of France, to influence his government too much. Charles had also the dignity which his father totally wanted; and there is no just occasion to question that so good a man as we have described him, had the intention to rule his people justly and mercifully, in place of enforcing the ancient feudal thraldom. But on the other hand, he entertained extravagant ideas of the regal power,

feelings which, being peculiarly unsuitable to the times in which he lived, occasioned his own total ruin, and, for a time, that of his posterity.

The English people had been now, for a century and more, relieved from the severe yoke of the nobles, and had forgotten how it had pressed upon their forefathers. What had galled them in the late reign, were the exactions of King James, who, to indulge his prodigal liberality to worthless favourites, had extorted from Parliament large supplies, and having misapplied these, had endeavoured to obtain others by granting to individuals, for sums of money, exclusive rights to sell certain commodities, which the monopolists immediately raised to a high rate, and made a large fortune, while the king got little by the bribe which he had received, and the subjects suffered extremely by the price of articles, necessaries perhaps of life, being unduly raised.

Yet James, finding that a spirit of opposition had arisen within the House of Commons, and that grants of money were obtained with difficulty, would not refrain from such indirect practices to obtain money from the people without the consent of their representatives in Parliament. It was his object also to support the royal power in the full authority, which, by gradual encroachments, it attained during the reign of the Tudors; and he was disposed to talk high of his prerogative, for which he stated himself to be accountable to God alone; whereas it was the just principle of the House of

Commons, that the power of the king, like every other power in the constitution, was limited by the laws, and was legally to be resisted when it trespassed beyond them.

Such were the disputes which James held with his subjects. His timidity prevented him from pushing his claims to extremity, and although courtly divines and ambitious lawyers were ready to have proved, as they pretended, his absolute and indefeasible right to obedience, even in unconstitutional commands, he shrunk from the contest, and left to his son much discontent which his conduct had excited, but which did not immediately break into a flame.

Charles held the same opinions of his own rights as a monarch, which had been infused into him by his father's instructions, and he was obstinate and persevering where James had been timid and flexible. Arbitrary courts of justice, particularly one termed the Star-chamber, afforded the King the means of punishing those who opposed themselves to the royal will; but the violence of authority only increased the sense of the evil, and a general discontent against the King's person and prerogative began to prevail throughout England.

These menacing appearances were much increased by religious motives. The church of England had been since the Reformation gradually dividing into two parties, one of which, warmly approved of by King James, and yet more keenly patronised by Charles, was pecu-

liarly attached to the rites and ceremonies of the church, the strict observance of particular forms, and the use of certain pontifical dresses when divine service was performed. A numerous party called the Puritans, although they complied with the model of the Church of England, considered these peculiar rites and formalities, on which the High Churchmen, as the opposite party began to be called, laid such stress, as remains of Popery, and things therefore to be abolished.

The Archbishop of Canterbury, Dr. Laud, a man of talents and learning, was devotedly attached to the High Church interest, and countenanced by Charles, he resolved to use all the powers, both of the civil and spiritual courts, to subdue the refractory spirit of the Puritans, and enforce their compliance with the ceremonies which he thought so essential to the well-being of the church. If men had been left to entertain calm and quiet thoughts on these points, they would in time have discovered that, having chosen what was esteemed the most suitable rules for the national church, it would have been more wise and prudent to leave the consciences of the hearers to determine whether they would conform to them, or assemble for worship elsewhere.

But prosecutions, fines, pillories, and imprisonments, employed to restrain religious opinions, only make them burn the more fiercely; and those who submitted to such sufferings with patience rather than renounce the doctrines they had espoused, were counted as mar-

tyrs, and followed accordingly. These dissensions in church and state continued to agitate England from year to year; but it was the disturbances of Scotland which brought them to a crisis.

The King had kept firmly in view his father's favourite project of bringing the Church of Scotland, in point of church government and church ceremonies, to the same model with that of England. But to settle a national church, with a gradation of dignified clergy, required large funds, which Scotland could not afford for such a purpose. In this dilemma, the King and his counsellors resolved, by one sweeping act of revocation, to resume to the Crown all the tithes and benefices which had been conferred upon laymen at the Reformation, and thus obtain the funds necessary to endow the projected bishoprics.

I must try to explain to you what tithes are: By the law delivered to the Jews, the tithes, that is, the tenth part of the yearly produce of the land; whether in animals born on the soil, or in corn, fruit, and vegetable productions, were destined to the support of the priests. The same rule was adopted by the Christian Church, and the tithes were levied from the farmer or possessor of the land, for the maintenance of the ecclesiastical establishments.

When the reformation took place, the great nobles and gentry of Scotland got grants of these tithes from the crown, engaging to take upon themselves the support of the clergy, whom they paid at as low a rate as possible.

Those nobles and gentry who held such gifts, were called Titulars of tithes, answering to the English phrase of Impropriators. They used the privileges which they had acquired with great rigour. They would not suffer the farmer to lead a sheaf of corn from the field until the tithe had been selected and removed, and in this way exercised their right with far more severity than had been done by the Roman Catholic clergy, who usually accepted a certain reasonable sum of money, and thus left the proprietor of the crop to manage it as he would, instead of actually taking the tithes in kind. But the titulars, as they used their privilege with rigour and to the utmost, were equally tenacious in retaining it.

When assembled in Parliament, or as it was termed, the Convention of Estates, the lords who were possessed of grants of tithes determined that, rather than yield to the revocation proposed by the Earl of Nithisdale, who was the royal commissioner, they would massacre him and his adherents in the face of the assembly. This purpose was so decidedly entertained, that Lord Belhaven, an old blind man, placed himself close to the Earl of Dumfries, a supporter of the intended revocation, and keeping hold of his neighbour with one hand, for which he apologized, as being necessary to enable him to support himself, he held in the other the hilt of a dagger concealed in his bosom, that as soon as the general signal should be given, he might play his part in the tragedy by plunging it into Lord Dumfries's heart. Nithis-

dale, learning something of this desperate resolution, gave the revocation up for the time, and returned to court.

The King, however, was at length able, by the assistance of a convention of the clergy summoned together by the bishops, and by the general clamour of the land-owners, who complained of the rigorous exactions of the titulars, to obtain a partial surrender of the tithes into the power of the crown. The power of levying them in kind was suppressed; the landholder was invested with a right to have the tithe upon paying a modified sum, and to purchase the entire right from the titular (if he had the means to do so) at a rate of purchase restricted to seven years' rent.

These alterations were attended with the greatest advantages to the country in process of time, but they were very offensive to the Scottish nobility.

Charles also made an attempt to reverse some of the attainders which had taken place in his father's time, particularly that of Stewart, Earl of Bothwell. Much of this turbulent nobleman's forfeited property had fallen to the lot of the Lords of Buccleuch and Cessford, who were compelled to surrender a part of their spoils. These proceedings, as well as the revocation of the grants of tithes, highly irritated the Scottish nobility, and some wild proposals were held among them for dethroning Charles, and placing the Marquis of Hamilton on the throne.

The only remarkable consequence of this intrigue, was a trial in the long forgotten Court

of Chivalry, the last, it may be supposed, that will ever take place. Donald Lord Reay affirmed, that Mr. David Ramsay had used certain treasonable expressions in his, the said Donald's, hearing. Both were summoned to appear before the High Constable of England. They appeared accordingly, in great pomp, attended by their friends.

"Lord Reay," says an eye-witness, "was clothed in black velvet, embroidered with silver, carried his sword in a silver embroidered belt, and wore around his neck his badge as a Baronet of Nova Scotia. He was a tall, black, swarthy man, of a portly and stout demeanour." The defender was next ushered in, a fair man, and having a head of ruddy hair so bushy and long, that he was usually termed Ramsay Redhead. He was dressed in scarlet, so richly embroidered with gold, that the cloth could scarcely be discerned, but he was totally unarmed.

While they fixed their eyes on each other sternly, the charge was read, stating that Ramsay, the defendant, had urged him, Lord Reay, to engage in a conspiracy for dethroning the King, and placing the Marquis of Hamilton upon the throne. He added, that if Ramsay should deny this, he would prove him a villain and traitor by dint of sword. Ramsay, for answer, called Reay "a liar and a barbarous villain, and protested he should die for it." They exchanged gloves. After many delays, the Court named a day of combat, assigning as the weapons to be used, a spear, a long sword, and a short sword or a dagger. The most minute circumstances

were arranged, and provision was even made at what time the parties might have the assistance of armourers and tailors, with hammers, nails, files, scissors, bodkins, needles, and thread. But now, when you are perhaps expecting, with curiosity, a tale of a bloody fight, I have to acquaint you that the King forbade the combat, and the affair was put to sleep. Times were greatly changed since the days when almost every species of accusation might be tried by duel.

Charles visited his native country in 1633, for the purpose of being crowned. He was received by the people at first with great apparent affection, but discontent arose on its being observed, that he omitted no opportunity of pressing upon the bishops, who had hitherto only worn plain black gowns, the use of the more splendid vestments of the English Church. This alteration of habit grievously offended the Presbyterians, who saw in it a farther approximation to the Romish ritual; while the nobility, remembering that they had been partly deprived of their tithes, and that their possession of the church lands was in danger, saw with great pleasure the obnoxious prelates, for whose sake the revocation had been made, in cur the odium of the people at large.

It was left for Archbishop Laud to bring all this slumbering discontent into action, by an attempt to introduce into the divine service of the Church of Scotland a Form of Common Prayer and Liturgy similar to that used in England This, however reasonable an insti-

tution in itself, was at variance with the character of Presbyterian worship, in which the clergyman always addressed the Deity in extemporaneous prayer, and in no prescribed, or regular form of words.

King James himself, when courting the favour of the Presbyterian party, had called the English service an ill-mumbled mass; forgetting that the objection to that ceremony applies, not to the prayers, which must be excellent, since they are chiefly extracted from Scripture, but to the worship of the Eucharist, which Protestants think idolatrous, and to the service, as being couched in a foreign language. Neither of these objections applies to the English form of prayer; but the expression of the King was not forgotten.

Upon the whole, this new and most obnoxious change in the form of public worship, throughout Scotland, where the nobility were known to be in a state of great discontent, was very ill-timed. Right or wrong, the people in general were prejudiced against the innovation, and yet it was to be attempted, without any other authority than that of the King and the Bishops; while both the Parliament, and a General Assembly of the Church of Scotland, had a right to be consulted in a matter so important.

The rash and fatal experiment was made, 23d July, 1637, in the High Church of St. Giles, Edinburgh, where the dean of the city prepared to read the new service before a numerous concourse of persons, none of whom seem to have

been favourably disposed to its reception. As the reader of the prayers announced the Collect for the day, an old woman, named Jenny Geddes, who kept a green-stall in the High Street, bawled out—"The deil colick in the wame of thee, thou false thief! dost thou say the mass at my lug?" With that she flung at the dean's head the stool upon which she had been sitting, and a wild tumult instantly commenced. The women of lower condition flew at the dean, tore the surplice from his shoulders, and drove him out of the church. The Bishop of Edinburgh mounted the pulpit, but was also assailed with missiles, and the windows were broken with stones flung by a disorderly multitude from without. This was not all: the prelates were assaulted in the street, and misused by the mob. The life of the Bishop of Argyle was with difficulty saved by Lord Roxburgh, who carried him home in his carriage, surrounded by his retinue with drawn swords.

This tumult, which has now something ludicrous in its details, was the signal for a general resistance to the reception of the Service-book throughout the whole country. The Privy Council of Scotland were lukewarm, or rather cold, in the cause. They wrote to Charles a detailed account of the tumults, and did not conceal, that the opposition to the measure was spreading far and wide.

Charles was inflexible, and showed his displeasure even in trifles. It was the ancient custom, that a fool, or jester, was maintained at

court, privileged to break his satirical jests at random. The post was then held by one Archie Armstrong, who, as he saw the Archbishop of Canterbury posting to court, in consequence of the mortifying tidings from Scotland, could not help whispering the sly question, "Who's fool now, my lord?" For this jest, poor Archie, having been first severely whipped, was disgraced and dismissed from court, where no fool has again been admitted, at least in an avowed and official capacity.

But Archie was a more accessible object of punishment than the malcontents in Scotland. It was in vain that Charles sent down repeated and severe messages, blaming the Privy Council, the Magistrates, and all who did not punish the rioters, and enforce the reading of the Service-book. The resistance to the measure, which was at first tumultuous, and the work of the lowest order, had now assumed quality and consistence. More than thirty peers, and a very great proportion of the gentry of Scotland, together with the greater part of the royal burghs, had, before the month of December, agreed not merely to oppose the Service-book, but to act together in resistance to the further intrusions of Prelacy. They were kept in union and directed by representatives appointed from among themselves, and forming separate Committees, or, as they were termed, Tables or Boards of management.

Under the auspices of these Tables, or Committees, a species of engagement, or declaration, was drawn up, the principal object of

which was, the eradication of Prelacy in all its modifications, and the establishment of Presbytery on its purest and most simple basis. This engagement was called the National Covenant, as resembling those covenants which, in the Old Testament, God is said to have made with the people of Israel. The terms of this memorable league professed the Reformed faith, and abjured the rites and doctrines of the Romish Church, with which were classed the newly imposed Liturgy and Canons. This Covenant, which had for its object to annul all of Prelatic innovation that James's policy, and his son's violence, had been able to introduce into the Presbyterian Church, was sworn to by hundreds, thousands, and hundreds of thousands, of every age and description, vowing, with uplifted hands and weeping eyes, that, with the Divine assistance, they would dedicate life and fortune to maintain the object of their solemn engagement.

Undoubtedly, many persons who thus subscribed the National Covenant, did not seriously feel any apprehension that Prelacy would introduce Popery, or that the Book of Common Prayer was in itself a grievance which the country of Scotland did well or wisely to oppose; but they were convinced, that in thus forcing a matter of conscience upon a whole nation, the King disregarded the rights and liberties of his subjects, and foresaw, that if not now withstood, he was most likely to make himself absolute master of their rights and privileges in secular as well as religious affairs. They there-

fore joined in such measures as procured a general resistance to the arbitrary power so rashly assumed by King Charles.

Meantime, while the King negotiated and procrastinated, Scotland, though still declaring attachment to his person, was nearly in a state of general resistance.

The Covenanters, as they began to be called, held a General Assembly of the Church, at which the Marquis of Hamilton attended as Lord Commissioner for the King. This important meeting was held at Glasgow. There all measures pointed at by the Covenant were carried fully into effect. Episcopacy was abolished, the existing bishops were deprived of their power, and eight of them excommunicated for divers alleged irregularities.

The Covenanters took arms to support these bold measures. They recalled to Scotland the numerous officers who had been trained in the wars of Germany, and committed the command of the whole to Alexander Lesley, a veteran general of skill and experience, who had possessed the friendship of Gustavus Adolphus. They soon made great progress; for the castles of Edinburgh, Dalkeith, and other national fortresses, were treacherously surrendered, or daringly surprised, by the Covenanters.

King Charles, meantime, was preparing for the invasion of Scotland with a powerful army by land and sea. The fleet was commanded by the Marquis of Hamilton, who, unwilling to commence a civil war, or, as some supposed, not being on this occasion peculiarly zealous

in the King's service, made no attempt to prosecute the enterprise. The fleet lay idle in the frith of Forth, while Charles in person, at the head of an army of twenty-three thousand men, gallantly equipped by the English nobility, seemed as much determined on the subjugation of his ancient kingdom of Scotland, as ever any of the Edwards or Henries of England had been. But the Scottish Covenanters showed the same determined spirit of resistance, which, displayed by their ancestors, had frustrated so many invasions.

A great degree of military discipline had been introduced into their new levies, considering how short time they had been on foot. They lay encamped on Dunse law, a gently sloping hill, very favourable for a military display. Their camp was defended by forty field-pieces, and their army consisted of twenty-four or twenty-five thousand men. The highest Scottish nobles, as Argyle, Rothes, Cassilis, Eglinton, Dalhousie, Lindsay, Loudon, Balcarras, and others, acted as colonels; their captains were gentlemen of high rank and fortune; and the inferior commissions were chiefly filled with veteran officers who had served abroad. The utmost order was observed in their camp, while the presence of numerous clergymen kept up the general enthusiasm, and seemed to give a religious character to the war.

In this crisis, when a decisive battle was to have been expected, only one very slight action took place, when a few English cavalry, re

treating hastily, and in disorder, from a still smaller number of Scots, seemed to show that the invaders had not their heart in the combat. The King was surrounded by many counsellors, who had no interest to encourage the war; and the whole body of English Puritans considered the resistance of Scotland as the triumph of the good cause over Popery and Prelacy. Charles's own courage seems to have failed him, at the idea of encountering a force so well provided, and so willing, as that of the Covenanters, with a dispirited army acting under divided councils. A treaty was entered into, though of an insecure character. The King granted a declaration, in which, without confirming the acts of the Assembly of Glasgow, which he would not acknowledge as a lawful one, he agreed that all matters concerning the regulation of church government should be left to a new Convocation of the Church.

Such an agreement could not be lasting. The Covenanting Lords did, indeed, disband their forces, and restore to the King's troops the strong places which they had occupied; but they held themselves ready to take arms, and seize upon them again at the slightest notice; neither was the King able to introduce any considerable degree of disunion into so formidable a league.

The General Assembly of the Church convened according to the treaty, failed not to confirm all that had been done by their predecessors at Glasgow; the National Covenant was renewed, and the whole conclusions of the

body were in favour of pure and unmingled Presbytery. The Scottish Parliament, on their part, demanded several privileges, necessary, it was said, to freedom of debate, and required that the Estates of the Kingdom should be convened at least once every three years. On receiving these demands, Charles thought he beheld a formed scheme for undermining his royal authority, and prepared to renew the war.

His determination involved, however, some more important consequences than even the war with Scotland. His private economy had enabled the King to support, from the crown lands and other funds, independent of parliamentary grants, the ordinary expenses of the state, and he had been able even to sustain the charges of the first army raised to invade Scotland, without having recourse to the House of Commons. But his treasures were now exhausted, and it became indispensable to convoke a parliament, and obtain from it a grant of money to support the war. The Parliament met, but were too much occupied by their own grievances, to take an immediate interest in the Scottish war. They refused the supplies demanded. The King was obliged to dissolve them, and have recourse to the aid of Ireland, to the Convocation of the Church, to compulsory loans, and other indirect methods of raising money, so that his resources were exhausted by the effort.

On hearing that the King was again collecting his army, and had placed himself at its

head, the Parliament of Scotland resolved on again assembling theirs. It was done with such facility, and so speedily, that it was plain they had been, during the short suspension of arms, occupied in preparing for a new rupture. They did not now wait till the King should invade Scotland, but boldly crossed the Tweed, entered England, and, advancing to the banks of the Tyne, found Lord Conway posted at Newburn, with six thousand men, having batteries of cannon in his front, and prepared to dispute the passage of the river. On 28th August, 1640, the battle of Newburn was fought. The Scots entered the ford, girdle deep, and after silencing the artillery by their superior fire, made their way across the river, and the English fled with a speed and disorder unworthy of their national reputation.

The King, surprised at this defeat, and justly distrusting the faith of many who were in his army and near his person, retreated with all his forces into Yorkshire; and again, with more serious intentions of abiding by it, commenced a negotiation with his insurgent subjects. At the same time, to appease the growing discontent of the English nation, he resolved again to call a Parliament. There were, no doubt, in the royal camp, many persons to whom the presence of a Scottish army was acceptable, as serving to overawe the more violent royalists; and the Scots were easily induced to protract their stay, when it was proposed to them to receive pay and provisions at the expense of England.

The meeting of that celebrated body, called, in English history, the Long Parliament, took place on 3d November, 1640. The majority of the members were disaffected with the King's government, on account of his severity in matters of religion, and his tendency to despotism in state affairs. These malcontents formed a strong party, determined to diminish the royal authority, and reduce, if they did not destroy, the hierarchy of the church. The negotiations for peace being transferred from Rippon to London, the presence of the Scottish commissioners was highly acceptable to those statesmen who opposed the King, and the preaching of the clergymen by whom they were accompanied, appeared equally instructive to the citizens of London and their wives.

In this favourable situation, and completely successful over the royal will, (for Charles I. could not propose to contend at once with the English Parliament and with the Scottish army,) the peremptory demands of the Scots were neither light, nor easily gratified. They required that the King should confirm every act of the Scottish Convention of Estates with whom he had been at war, recall all the proclamations which he had sent out against them, place the fortresses of Scotland in the hands of such officers as the Convention should approve of, pay all the expenses of the war, and, last and bitterest, they stipulated, that those of the king's counsellors who had advised the late hostilities, should be punished as incendiaries. While the Scots were discussing these severe conditions

they remained in their quarters much at their own ease, overawing by their presence the King, and those who might be disposed to join him, and affording to the opposition party in the English Parliament an opportunity of obtaining redress for the grievances of which they, in their turn, complained.

The King, thus circumstanced, was compelled to give way. The oppressive courts in which arbitrary proceedings had taken place, were abolished; every species of contrivance by which the King had endeavoured to levy money without consent of Parliament, a subject on which the people of England were justly jealous, was declared unlawful; and it was provided, that Parliaments should be summoned every three years.

Thus the power of the King was reduced within the boundaries of the constitution: but the Parliament were not satisfied with this general redress of grievances, though including all that had hitherto been openly complained of. A strong party among the members was determined to be satisfied with nothing short of the abolition of Episcopacy in England as well as in Scotland; and many, who did not aim at that favourite point, entertained fears, that if the King were left in possession of such powers as the constitution allowed him, he would find means of re-establishing and perpetuating the grievances which, for the time, he had consented to abolish.

Gratified with a donation of three hundred thousand pounds, given under the delicate

name of brotherly assistance, the Scottish army at length retired homeward, and left the King and Parliament of England to settle their own affairs. The troops were scarcely returned to Scotland and disbanded, when Charles proposed to himself a visit to his native kingdom.

There can be little doubt that the purpose of this royal progress was to inquire closely into the causes which had enabled the Scottish nation, usually divided into factions and quarrels, to act with such unanimity, and to try whether it might not be possible for the King to attach to his royal interest and person some of the principal leaders, and thus form a party who might not only prevent his English dominions from being again invaded by an army from Scotland, but might be disposed to serve him, in case he should come to an open rupture with his English Parliament. For this purpose he dispensed dignities and gifts in Scotland with an unsparing hand; made General Lesley Earl of Leven, raised the Lords Loudon and Lyndsay to the same rank, and received into his administration several nobles who had been active in the late invasion of England. On most of these persons, the king's benefits produced little effect. They considered him only as giving what, if he had dared, he would have withheld. But Charles made a convert to his interests of one nobleman, whose character and actions have rendered him a memorable person in Scottish history.

This was James Graham, Earl of Montrose; a man of high genius, glowing with the ambi-

tion which prompts great actions, and conscious of courage and talents which enabled him to aspire to much by small and inadequate means. He was a poet and scholar, deeply skilled in the art of war, and possessed of a strength of constitution and activity of mind, by which he could sustain every hardship, and find a remedy in every reverse of fortune. It was remarked of him by Cardinal du Retz, an unquestionable judge, that he resembled more nearly than any man of his age those great heroes, whose names and history are handed down to us by the Greek and Roman historians. As a qualification to this high praise, it must be added, that Montrose's courage sometimes approached to rashness, and that some of his actions arose more from the dictates of private revenge, than became his nobler qualities.

The young Earl had attended the court of Charles when he came home from his travels, but not meeting with the attention or distinction which he was conscious of deserving, he withdrew into Scotland, and took a zealous share in forming and forwarding the National Covenant. A man of such talent could not fail to be employed and distinguished. Montrose was sent by the confederated Lords of the Covenant to chastise the prelatic town of Aberdeen, and to disperse the Gordons, who were taking arms for the King under the Marquis of Huntly, and succeeded in both commissions.

At the battle of Newburn, he was the first man who forded the Tyne. He passed alone

under the fire of the English, to ascertain the depth of the water, and returned to lead over the regiment which he commanded. Notwithstanding these services to the cause of the Covenant, Montrose had the mortification to see the Earl of Argyle, (the ancient feudal enemy of his house,) was preferred to him by the heads of the party, and chiefly by the clergy. There was something in the fiery ambition, and unyielding purpose of Montrose, which startled inferior minds; while Argyle, dark, close, and crafty,—a man well qualified to affect a complete devotion to the ends of others, when he was, in fact, bent on forwarding his own,—stooped lower to court popularity, and was more successful in gaining it.

The King had long observed that Montrose was dissatisfied with the party to which he had hitherto adhered, and found no difficulty in engaging his services for the future in the royal cause. The noble convert set so actively about inducing others to follow his example, that even during the course of the treaty at Rippon, he had procured the subscription of nineteen noblemen to a bond, engaging themselves to unite in support of Charles. This act of defection being discovered by the Covenanters, Montrose was imprisoned; and the King, on coming to Scotland, had the mortification to find himself deprived of the assistance of this invaluable adherent.

Montrose contrived, however, to communicate with the King from his prison in the Castle of Edinburgh, and disclosed so many cir-

cumstances respecting the purposes of the Marquis of Hamilton and the Earl of Argyle, that Charles had resolved to arrest them both at one moment, and had assembled soldiers for that purpose. They escaped, however, and retired to their houses, where they could not have been seized, but by open violence, and at the risk of a civil war. These noblemen were recalled to Court; and to show that the King's confidence in them was unchanged, Argyle was raised to the rank of Marquis. This obscure affair was called the *Incident;* it was never well explained; it excited much suspicion of the King's purposes both in England and Scotland, and aggravated the disinclination of the English Parliament to leave his royal power on the present unreduced footing.

There can be little doubt that Montrose's disclosures to the King concerned the private correspondence which passed between the Scottish Covenanters and the opposition party in the Parliament of England, and which Charles might hope to convert into an accusation of high treason against both. But as he did not feel that he possessed a party in Scotland strong enough to contend with the great majority of the nobles of that country, he judged it best to pass over all further notice of the *Incident* for the time, and to leave Scotland at least under the outward appearance of mutual concord. He was formally congratulated on departing a contented King from a contented people—a state of things which did not last long.

It was, indeed, impossible that Scotland should remain long tranquil, while England, with whom she was now so closely connected, was in such dreadful disorder. The King had no sooner returned from Scotland, than the quarrel betwixt him and his Parliament was renewed with more violence than ever. If either party could have reposed confidence in the other's sincerity, the concessions made by the King were such as ought to have gratified the Parliament. But the strongest suspicions were entertained by the prevailing party, that the King considered the grants which he had made, as having been extorted from him by violence, and that he retained the steady purpose of reassuming the obnoxious and arbitrary power of which he had been deprived for a season, but which he still considered as part of his royal right. They therefore resolved not to quit the ascendancy which they had attained, until they had deprived the King of a large portion of his remaining power, although bestowed on him by the constitution, that they might thus prevent his employing it for the recovery of those arbitrary privileges which had been usurped by the throne during the reign of the Tudors.

While the Parliamentary leaders argued thus, the King, on his side, complained that no concession, however large, was able to satisfy the demands of his discontented subjects. "He had already," he urged, "resigned all the points which had been disputed between them," and his partisans were alarmed with the idea

that it was the purpose of Parliament altogether to abrogate the royal authority, and, probably, to depose the reigning King.

On the return of Charles to London, the Parliament greeted him with a remonstrance, in which he was upbraided with all the real and supposed errors of his reign. At the same time, a general disposition to tumult showed itself throughout the City. Great mobs of apprentices and citizens, not always of the lowest rank, came in tumult to Winchester, under the pretence of petitioning the Houses of Parliament; and as they passed Whitehall, they insulted, with loud shouts, the guards and servants of the King. The parties soon came to blows, and blood was spilt between them.

Party names, too, were assumed, to distinguish the friends of the King from those who favoured the Parliament. The former were chiefly gay young men, who, according to the fashion of the times, wore showy dresses, and cultivated the growth of long hair, which, arranged in ringlets, fell over their shoulders. They were called Cavaliers. In distinction, those who adhered to the Parliament, assumed in their garb and deportment, a seriousness and gravity which rejected all ornament; they wore their hair, in particular, cropped short around the head, and thence gained the name of Roundheads.

But it was the difference in their ideas of religion, or rather of church government, which chiefly widened the division betwixt the two parties. The King had been bred up to consi-

der the preservation of the Church of England and her hierarchy, as a sacred point of duty. The Presbyterian system, on the contrary, was espoused by a large proportion of the Parliament; and they were, for the time, seconded by the other numerous classes of Dissenters, all of whom desired to see the destruction of the Church of England, however unwilling they might be that a Presbyterian Church government should be set up in its stead. The enemies of the Church of England greatly predominating within the Houses of Parliament, the lords spiritual, or bishops, were finally expelled from their seats in the House of Lords, and their removal was celebrated as a triumph by the London citizens.

While matters were in this state, the King committed a great imprudence. Having conceived that he had acquired from Montrose's discovery, or otherwise, certain information that five of the leading members of the House of Commons had been guilty of communicating with the Scots when in arms, which might authorize a charge of high treason, he formed the highly rash and culpable intention of going to the House of Commons in person, with an armed train of attendants, and causing the accused members to be arrested. By this ill-advised measure, Charles doubtless expected to strike terror into the opposite party; but it proved altogether ineffectual.

The five members had received private information of the blow to be aimed at them, and had fled into the city, where they found num-

bers willing to conceal and defend them. The King, by his visit to the House of Commons, only showed that he could stoop to act almost in the capacity of a common constable, or catchpoll; and that he disregarded the respect due to the representatives of the British people, in meditating such an arrest in the presence of that body.

After this step on the part of the King, every chance of reconciliation seemed at an end. The Commons rejected all amicable proposals, unless the King would surrender to them the command of the militia; and that would have been equivalent to laying his crown at their feet. The King refused to surrender the command of the militia, even for an instant; and both parties prepared to take up arms. Charles left London, where the power of the Parliament was predominant, assembled what friends he could gather at Nottingham, and hoisted the royal standard there, as the signal of civil war, on the 25th August, 1642.

The hostilities which ensued, over almost all England, were of a singular character. Long accustomed to peace, the English had but little knowledge of the art of war. The friends of the contending parties assembled their followers, and marched against each other, without much idea of taking strong positions, or availing themselves of able manœuvres, but with the simple and downright purpose of meeting, fighting with, and defeating those who were in arms on the other side.

These battles were contested with great man-

hood and gallantry, but with little military skill or discipline. It was no uncommon thing, for one wing or division of the contending armies, when they found themselves victorious over the body opposed to them, to amuse themselves with chasing the vanquished party for leagues off the field of battle, where the victory was in the mean while lost for want of their support. This repeatedly happened through the precipitation of the King's cavalry, a fine body of men, consisting of the flower of the English nobility and gentry; but as ungovernable as they were brave, and usually commanded by Prince Rupert, the King's nephew, a young man of fiery courage, not gifted with prudence corresponding to his bravery and activity.

In these unhappy civil contentions, the ancient nobility and gentry of England were chiefly disposed to the service of the King; and the farmers and cultivators of the soil followed them as the natural leaders. The cause of the Parliament was supported by London, with all its wealth and its numbers, and by the other large towns, sea-ports, and manufacturing districts, throughout the country. At the commencement of the war, the Parliament, being in possession of most of the fortified places in England, with the magazines of arms and ammunition which they contained, having also numbers of men prepared to obey their summons, and with power to raise large sums of money to pay them, seemed to possess great advantages over the party of Charles. But the gallantry of the King's followers was able to

restore the balance, and proposals were made for peace on equal terms, which, had all parties been as sincere in seeking it, as the good and wise of each side certainly were, might then have been satisfactorily concluded.

A treaty was set on foot at Oxford in the winter and spring of 1643, and the Scottish Parliament sent to England a committee of the persons employed as conservators of the peace between the kingdoms, to negotiate, if possible, a pacification between the King and his Parliament, honourable for the crown, satisfactory for the liberty of the subject, and secure for both. But the King listened to the warmer and more passionate counsellors, who pointed out to him that the Scots would, to a certainty, do their utmost to root out Prelacy in a system of accommodation which they might assist in framing; and that having, in fact, been the first who had set the example of a successful resistance to the Crown, they could not now be expected to act sincerely in any negotiation in which its interests were concerned. The result was, that the Scottish Commissioners, finding themselves treated with coldness by the King, and with menace and scorn by the more vehement of his followers, left Oxford, still more displeased with the Royal cause than when they had come thither.

CHAP. IX.

A Scottish Army sent to assist that of the English Parliament—Montrose takes advantage of their Absence, and, being joined by a body of Irishmen, raises the Royal Standard in Scotland—Battle of Tippermuir, and Surrender of Perth—Affair at the Bridge of Dee, and Sack of Perth—Close of the Campaign.

In 1643, when the advance of spring permitted the resumption of hostilities, it was found that the state of the King's party was decidedly superior to that of the Parliament, and it was believed that the event of the war would be decided in the Royal favour, could the co-operation of the Scots be obtained. The King privately made great offers to the Scottish nation, to induce them to declare in his favour, or at least remain neuter in the struggle. He called upon them to remember that he had gratified all their wishes, without exception, and reminded them that the late peace between England and Scotland provided, that neither country should declare war against the other without due provocation, and the consent of Parliament. But the Scottish Convention of Estates were sensible, that if they should assist the King to conquer the English Parliament, for imitating their example of insurrection, it would be naturally followed by their undergoing

punishment themselves for the example which they had set. They feared for the Presbyterian system,—some of them, no doubt, feared for themselves,—and all turned a deaf ear to the King's proposals.

On the other hand a deputation from Parliament pressed upon the Scottish Convention another clause in the treaty of peace made in 1641, namely, that the Parliament of either country should send aid to each other to repel invasion or suppress internal disturbances. In compliance with these articles, the English Commissioners desired the assistance of a body of Scottish auxiliaries. The country being at this time filled with disbanded officers and soldiers who were eager for employment, the opportunity and the invitation were extremely tempting to them, for they remembered the free-quarters and good pay which they had enjoyed while in England. Nevertheless, the leading members of the Convention of Estates were aware, that to embrace the party of the Parliament of England, and despatch to their assistance a large body of auxiliary forces, selected, as they must be, from their best levies, would necessarily expose their authority in Scotland to considerable danger; for the King's friends who had joined in the bond with Montrose, were men of power and influence, and having the will, only waited for the opportunity, to act in his behalf; and might raise, perhaps a formidable insurrection in Scotland itself, when relieved from the superiority of force which at present was so great on the side of the Conven-

tion. But the English Commissioners held out a bait which the Convention found it impossible to resist.

From the success which the ruling party had experienced in establishing the Church of Scotland on a Presbyterian model, and from the great influence which the clergy of that persuasion had acquired in the councils of the nation by the late course of events, they were induced to form the ambitious desire of totally destroying the hierarchy of the Church of England, and of introducing into that kingdom a form of church government on the Presbyterian model. To accomplish this favourite object, the leading Presbyterians in Scotland were willing to run every risk, and to make every exertion.

The Commissioners of England were most ready to join with this idea of destroying Prelacy; but they knew that the English Parliament party were greatly divided among themselves on the subject of substituting the Presbyterian system in its place. The whole body of Sectarians, or independents, were totally opposed to the introduction of any national church government whatever, and were averse to that of Presbytery in particular, the Scottish clergy having, in their opinion, shown themselves disposed to be as absolute as the bishops had been while in power. But, with a crafty policy, the Commissioners conducted the negotiation in such a manner as to give the Scottish Convention reason to believe, that they would accomplish their favourite desire of seeing the

system which they so much admired acknowledged and adopted in England, while, in fact, they bound their constituents, the English Parliament, to nothing specific on the subject.

The Commissioners proposed to join with the Scottish nation in a new edition of the Covenant, which had before proved such a happy bond of union among the Scots themselves. In this new bond of religious association, which was called the Solemn League and Covenant, it was provided, that the church government of Scotland should be supported and maintained on its present footing; but with regard to England, the agreement was expressed with studied ambiguity—the religious system of England, it was provided, should be reformed "according to the word of God, and the example of the best reformed churches."

The Scots, usually more cautious in their transactions, never allowed themselves to doubt for a moment, that the rule and example to be adopted under this clause must necessarily be that of Presbytery, and under this conviction, both the nobles and the clergy hastened with raptures, and even with tears of joy, to subscribe the proposed League. But several of the English Commissioners enjoyed in secret the reserved power of interpreting the clause otherwise, and of explaining the phrase in a sense applicable to their own ideas of emancipation from church government of every kind.

The Solemn League and Covenant was sworn to in Scotland with general acclamation, and

was received and adopted by the English Parliament with the same applause, all discussion of the dubious article being cautiously avoided. The Scots proceeded, with eager haste, to send to the assistance of the Parliament of England a well-disciplined army of upwards of twenty thousand men, under the command of Alexander Lesley, Earl of Leven. An officer of character, named Baillie, was Leven's Lieutenant, and David Lesley, a man of greater military talents than either, was his Major-General. Their presence contributed greatly to a decisive victory which the Parliament forces gained at Marston Moor; and indeed, as was to be expected from their numbers and discipline, quickly served to give that party the preponderance in the field.

But while the Scottish auxiliaries were actively serving the common cause of the Parliament in England, the courageous and romantic enterprise of the Earl of Montrose broke out in a train of success, which threatened to throw Scotland itself into the hands of the King and his friends. This nobleman's bold genius, when the royalist party in Scotland seemed totally crushed and dispersed, devised the means of assembling them together, and of menacing the Convention of Estates with the destruction of their power at home, even at the moment when they hoped to establish the Presbyterian Church in both kingdoms, by the success of the army which they had despatched into England.

After obtaining his liberation from imprisonment, Montrose had repaired to England, and

suggested to the King a plan of operations to be executed by a body of Irish, to be despatched by the Earl of Antrim from the county of Ulster, and landed in the West Highlands. With these he proposed to unite a force collected from the Highland clans, who were disinclined to the Presbyterian government, great enemies to the Earl of Argyle, and attached to the Royal cause, because they regarded the King as a chieftain whose clan was in rebellion against him, and who, therefore, deserved the support of every faithful mountaineer. The promise of pay, to which they had never been accustomed, and the certainty of booty, would, as Montrose judiciously calculated, readily bring many chieftains and clans to the Royal standard.

The powerful family of the Gordons, in Aberdeenshire, who, besides enjoying almost princely authority over the numerous gentlemen of their family, had extensive influence among the mountain tribes in their neighbourhood, or, in the Scottish phrase, could command a great Highland following, might also be reckoned upon with certainty ; as they had been repeatedly in arms for the King, had not been put down without a stout resistance, and were still warmly disposed towards the Royal cause.

The support of many of the nobility and gentry in the north, might also be regarded as probable, should Montrose be able to collect a considerable force. The Episcopal establishment, so odious to the lords and barons of the southern and western parts of Scotland, was

popular in the north. The northern barons were displeased with the extreme strictness of the Presbyterian clergy, and dissatisfied with the power they had often assumed of interfering with the domestic arrangements of families, under pretext of maintaining moral discipline.

Finally, there were in all parts of Scotland active and daring men disappointed of obtaining employment or preferment under the existing government, and therefore willing to join in any enterprise, however desperate, which promised a change.

All this was known to the Convention of Estates; but they had not fully estimated the magnitude of the danger. Montrose's personal talents were, to a certain extent, admitted; but ordinary men were incapable of estimating such a character as his; and he was generally esteemed a vain, though able young man, whose remarkable ambition was capable of urging him into undertakings which were impracticable. The great power of the Earl of Argyle was relied upon as a sufficient safeguard against any attempt on the West Highlands; and his numerous, brave, and powerful clan, had long kept all the tribes of that country in a species of awe, if not subjection.

But the character of the Highlanders was estimated according to a sort of calculation, which time had rendered very erroneous. In the former days of Scotland, when the Lowlands were inhabited by men as brave, and much better armed and disciplined than the mountaineers, the latter had indeed often shown

themselves alert as light troops, unwearied in predatory excursions; but had been generally, from their tumultuary charge, liable to defeat, either from a steady body of spearmen, who received their onset with lowered lances, or from an attack of the feudal chivalry of the Lowlands, completely armed and well mounted. At Harlaw, Corrichie, Glenlivat, and on many other occasions, the irregular forces of the Highlands had been defeated by an inferior number of their Lowland opponents.

These recollections might lead the governors of Scotland, during the civil war, to hold a Highland army in low estimation. But it was without considering that half a century of uninterrupted peace had rendered the Lowlanders much more unwarlike, while the Highlander, who always went armed, was familiar with the use of weapons which he constantly wore, and far superior in that particular, as well as in the alacrity and love of fight, to the Lowland peasant, called from the peaceful occupations of the farm, and only prepared, by a few days' drilling, to encounter the unwonted dangers of a field of battle. The burghers, who made a formidable part of the array of the Scottish army in former times, were now still more unwarlike than the peasant, being not only without skill in arms and familiarity with danger, but also the personal habits of exercise which the rustic might have preserved. This great and essential difference between the Highlander and Lowlander of modern days, could scarcely be estimated in the middle of the seventeenth

century, the causes by which it was brought about being recent, and attracting little attention.

Montrose's first plan was to collect a body of Royalist horse on the frontiers of England, to burst at once into the centre of Scotland at their head, and force his way to Stirling, where a body of cavaliers had promised to assemble and join him. The expedition was disconcerted by a sort of mutiny among the English horse who had joined him; in consequence of which, Montrose disbanded his handful of followers, and exhorted them to make their way to the King, or to join the nearest body of men in arms for the Royal cause, while he himself adopted a new and more desperate plan. He took with him only two friends, and disguised himself as the groom of one of them, whom he followed, ill mounted and worse dressed, and leading a spare horse. They called themselves gentlemen belonging to Leven's army; for, of course, if Montrose had been discovered by the Covenanting party, a rigorous captivity was the least he might expect.

At one time he seemed on the point of being detected; a straggling soldier passed his two companions, and coming up to the Earl of Montrose, saluted him respectfully by his name and title. Montrose tried to persuade him that he was mistaken; but the man persisted, though with the utmost respect and humility of deportment. "Do I not know my noble Lord of Montrose?" he said; "But go your way, and God be with you." The circumstance alarmed Montrose and his companions; but the poor

fellow was faithful, and never betrayed his old leader.

In this disguise he reached the verge of the Highlands, and lay concealed in the house of his relation, Graham of Inchbraco, and afterwards, for still greater safety, in an obscure hut on the Highland frontier, while he despatched spies in every direction, to bring him intelligence of the state of the Royalist party. Bad news came from all quarters. The Marquis of Huntly had taken arms hastily and imprudently, and had been defeated and compelled to fly; while Gordon of Haddow, one of the most active and gallant of the name, became prisoner to the Covenanters, and, to strike terror into the rest of the clan, was publicly executed by order of the Scottish Parliament.

Montrose's spirit was not to be broken even by this disappointment; and, while anxiously waiting further intelligence, an indistinct rumour reached him that a body of soldiers from Ireland had landed in the West Highlands, and were wandering in the mountains, followed and watched by Argyle with a strong party of his clan. Shortly after, he learned, by a messenger despatched on purpose, that this was the body of auxiliaries sent to him from Ulster by the Earl of Antrim. Their commander was Alaster of MacDonald, a Scoto-Irishman, I believe, of the Antrim family. He was called Col Kittoch, or Colkitto, from his being left-handed; a very brave and daring man, but vain and opinionative, and not understanding any thing of regular warfare.

Montrose sent orders to him to march with all speed into the district of Athole, and despatched emissaries to raise the gentlemen of that country in arms, as they were generally well affected to the King's cause. He himself set out to join this little band, attired in an ordinary Highland garb, and accompanied only by Inchbraco as his guide. The Irish were surprised and disappointed to see their expected General appear so poorly dressed and attended; nor had Montrose greater reason to congratulate himself on the appearance of his army. The force which was assembled did not exceed fifteen hundred Irish, instead of the thousands promised, and these were but indifferently armed and appointed, while only a few Highlanders from Badenoch were yet come to the appointed rendezvous.

These active mountain warriors, however, had, a day or two before, been at blows with the Covenanters. Macpherson of Cluny, chief of his name, had sent out a party of men to look out for Montrose, who was looked for every minute. They beheld the approach of a detached body of horse, which they concluded was the escort of their expected General. But when they approached nearer, the MacPhersons found it to be several troops of the Covenanters' cavalry, commanded by Colonel Herries, and quartered in Glencairn, for the sake of bridling the Highlanders.

While the troops were coming on in formidable superiority of numbers, MacPherson of Invereshie, who was drawing up his Highland-

ers for action, observed one of them in the act of stooping; and as he lifted his stick to strike him for such conduct in the face of the enemy, the Highlander arose, and showed him the countenance of MacPherson of Dalifour, one of the boldest men of the clan. Highly surprised, Invereshie demanded how he, of all men, could think of stooping before an enemy. "I was only fastening a spur on the heel of my brogue," said Dalifour, with perfect composure. "A spur! and for what purpose, at such a time and place as this?" asked Invereshie. "I intend to have a good horse before the day is over," answered the clansman, with the same coolness. Dalifour kept his word; for the Lowland horse being worsted in the first onset, he got possession of a charger, on which he followed the pursuit, and brought in two prisoners.

The report of this skirmish gave a good specimen to Montrose of the mettle of the mountaineers, while the subsequent appearance of the Athole men, eight hundred strong, and the enthusiastic shouts with which they received their General, soon gave confidence to the light-hearted Irishmen. He instantly commenced his march upon Strathern, and crossed the Tay. He had scarce done so, when he discovered on the hill of Buchanty a body of about four hundred men, who, he had the satisfaction to learn by his scouts, were commanded by two of his own particular friends, Lord Kilpont and Sir John Drummond. They had taken arms, on hearing that

a body of Irish were traversing the country; and learning that they were there under Montrose's command, for the King's service, they immediately placed themselves and their followers under his orders.

Montrose received these succours in good time, for while Argyle pursued him with a large body of his adherents, who had followed the track of the Irish, Lord Elcho, the Earl of Tullibardin, and Lord Drummond, had collected an army of Lowlanders to protect the city of Perth, and to fight Montrose, in case he should descend from the hills. Montrose was aware, that such an enterprise as he had undertaken, could only be supported by an excess of activity and decision. He therefore advanced upon the Lowland forces of Elcho, whom he found, on 1st September, 1644, drawn up in good order in a large plain called Tippermuir, within three miles of Perth. They were nearly double Montrose's army in number, and much encouraged by numerous ministers, who exhorted them to fight valiantly, and promised them certain victory. They had cannon also, and cavalry, whereas Montrose had no artillery, and only three horses in his army.

After a skirmish with the Covenanters' cavalry, in which they were beaten off, Montrose charged with the Highlanders, under a heavy fire from his Irish musketeers. They burst into the ranks of the enemy with irresistible fury, and compelled them to fly. Once broken, the superiority of numbers became useless, as the means of supporting a main body by re-

serves was not then known or practised. The Covenanters fled in the utmost terror and confusion, but the light-footed Highlanders did great execution in the pursuit. Many honest burghers, distressed by the extraordinary speed which they were compelled to exert, broke their wind, and died in consequence. Montrose sustained little or no loss.

The town of Perth surrendered, and for this act a long string of reasons were given, which are rather amusingly stated in a letter from the ministers of that town; but we have only space to mention a few of them. First, it is alleged, that out of Elcho's defeated army, only about twelve of the Fifeshire men offered themselves to the magistrates in defence of the town, and most of them were pot-valiant from liquor. Secondly, the citizens had concealed themselves in cellars and vaults, where they lay panting in vain endeavours to recover the breath which they had wasted in their retreat, scarcely finding words enough to tell the Provost, "that their hearts were away, and that they would fight no more though they should be killed." Thirdly, the letter states, that if the citizens had had the inclination to stand out, they had no means, most of them having flung away their weapons in their flight. Fourthly, the enemy were, it is said, drawn up like so many hellhounds before the gates of the town, their hands deeply dyed in the blood recently shed, and demanding, with hideous cries, to be led to further slaughter.

The magistrates perhaps deserve no blame,

if they capitulated in such circumstances, to avoid the horrors of a storm. But their conduct shows, at the same time, how much the people of the Lowlands had degenerated in point of military courage.

Perth consequently opened its gates to the victor. But Argyle, whose northern army had been augmented by a considerable body of cavalry, was now approaching with a force, against which Montrose could not pretend to defend an open town. He abandoned Perth, therefore, and marched into Angus-shire, hoping he might find adherents in that county. Accordingly, he was there joined by the old Earl of Airlie and two of his sons, who never forsook him in success or disaster.

This accession of strength was counterbalanced by a shocking event. There was a Highland gentleman in Montrose's camp, named James Stewart of Ardvoirlich, whose birth had been attended with some peculiar circumstances, which, though they lead me from my present subject, I cannot refrain from noticing.

While his mother was pregnant, there came to the house of Ardvoirlich a band of outlaws, called Children of the Mist, MacGregors, some say, others call them MacDonalds of Ardnamurchan. They demanded food, and the lady caused bread and cheese to be placed on the table, and went into the kitchen to order a better meal to be made ready, such being the unvarying process of Highland hospitality, When the poor lady returned, she saw upon the table, with its mouth stuffed full of food, the

bloody head of her brother, Drummond of Drummondernoch, whom the outlaws had met and murdered in the wood. The poor woman shrieked, ran wildly into the forest, where, notwithstanding strict search, she could not be found for many weeks. At length she was secured, but in a state of insanity, which doubtless was partly communicated to the infant of whom she was shortly after delivered. The lad, however, grew up. He was an uncertain and dangerous character, but distinguished for his muscular strength, which was so great, that he could, in grasping the hand of another person, force the blood from under the nails.

This man was much favoured by the Lord Kilpont, whose accession to the King's party we lately mentioned; indeed, he was admitted to share that young nobleman's tent and bed. It appears that Ardvoirlich had disapproved of the step which his friend had taken in joining Montrose, and that he had solicited the young lord to join him in deserting from the Royal army, and, it is even said, in murdering the General. Lord Kilpont rejected these proposals with disdain, when, either offended at his expressions, or fearful of his exposing his treacherous purpose, Ardvoirlich stabbed Kilpont mortally with his dagger. He then killed the sentinel, and escaped to the camp of Argyle, where he received preferment. Montrose was awakened by the tumult which this melancholy event excited in the camp, and rushing into the crowd of soldiers, had the mortification to see the bleeding corpse of his

noble friend, thus basely and treacherously murdered. The death of this young nobleman was a great loss to the Royal cause.

Montrose, so much inferior in numbers to his enemies, could not well form any fixed plan of operations. He resolved to make up for this, by moving with the most extraordinary celerity from one part of the country to another, so as to strike severe blows where they were least expected, and take the chance of awakening the drooping spirit of the Royalists. He therefore marched suddenly to Aberdeen, to endeavour to arouse the Gordons to arms, and defeat any body of Covenanters which might overawe the King's friends in that country.

His army was now, however, greatly reduced in numbers; for the Highlanders, who had no idea of serving for a whole campaign, had gone home to their own districts, to lodge their booty in safety, and get in their harvest. It was, on all occasions, the greatest inconvenience attending a Highland army, that after a battle, whether they won the day or lost it, they were certain to leave their standard in great numbers, and held it their undoubted right to do so; insomuch, that a victory thinned their ranks as much as a defeat is apt to do those of other armies. It is true, that they could be gathered again with equal celerity; but this humour, of deserting at their pleasure, was a principal reason why the brilliant victories of Montrose were productive of few decided results.

On reaching Aberdeen, Montrose hastened to take possession of the Bridge of Dee, the principal approach to that town, and having made good this important point, he found himself in front of an army commanded by Lord Burleigh. He had the mortification also to find, that part of a large body of horse in the Covenanting army were Gordons, who had been compelled to take arms in that cause by Lord Lewis Gordon, the second son of the Marquis of Huntly, a wild and wilful young man, whose politics differed from those of his father and family.

Finding himself greatly inferior in horse, of which he had not fifty, Montrose intermingled with his cavalry some of his musketeers, who, for breath and speed, could keep up with the movements of such horse as he possessed. The Gordons, not perhaps very favourable to the side on which they ranked, made an ineffectual attack upon the horse of Montrose, which was repelled. When the mingled musketeers and cavalry advanced on them, Lord Lewis's men fled, in spite of his own personal exertions; and Montrose, we are informed, found it possible to move his handful of cavalry to the other wing of his army, and to encounter and defeat the horse of the Covenanters on both flanks successively with the same wearied party of riders. The terror struck into his opponents by the novelty of mixing musketeers with cavalry, contributed not a little to this extraordinary success.

While this was passing, the two bodies of in-

fantry cannonaded each other, for Montrose had the guns which he took at Tippermuir. The Covenanters had the superiority in this part of the action, but it did not daunt the Royalists. The gayety of an Irishman, whose leg was shot off, gave spirit to all around him.—"Go on," he cried, "this bodes me promotion; for now the General will make me a trooper." Montrose left the courage of his men no time to subside—he led them daringly up to the enemy's teeth, and succeeded in a desperate charge, routing the Covenanters, and pursuing them into the town and through the streets. Stormed as it was by such a tumultuary army, Aberdeen and its inhabitants suffered greatly. Many were killed in the streets; and the cruelty of the Irish in particular was so great, that they compelled the wretched citizens to strip themselves of their clothes before they killed them, to prevent their being spoiled with blood!

Montrose necessarily gave way to acts of pillage and cruelty, which he could not prevent, because he was unprovided with money to pay his half-barbarous soldiery. Yet the town of Aberdeen had two reasons for expecting better treatment:—First, that it had always inclined to the King's party; and, secondly, that Montrose himself had, when acting for the Covenanters, been the agent in oppressing for its loyalty the very city which his troops were now plundering on the opposite score.

Argyle always continued following Montrose with a superior army, but, it would appear, not with a very anxious desire to overtake him.

With a degree of activity that seemed incredible, Montrose marched up the Spey, hoping still to raise the Gordons. But these gentlemen too strongly resented his former conduct towards them, as General for the Covenant, besides being sore with recollections of their recent check at the Bridge of Dee, and would not join him. On the other hand, the men of Murray, who were very zealous against Montrose, appeared on the northern bank of the Spey to oppose his passage.

Thus hemmed in on all sides, and headed back like an animal of chase from the course he intended to pursue, Montrose and his little army showed an extremity of courage. They hid their cannon in a bog, destroyed what they had of heavy baggage, entered Badenoch, where the Clan Chattan had shown themselves uniformly friendly, and descended from thence upon Athole, and so on to Angus-shire. After several long and rapid marches, Montrose returned again into Strathbogie, recrossing the great chain of the Grampians, and, clinging still to the hope of being able to raise the gentlemen of the name of Gordon, again repaired to Aberdeenshire.

Here this bold leader narrowly escaped a great danger. His army was considerably dispersed, and he himself lying at the Castle of Fyvie, when he found himself at once threatened, and nearly surrounded, by Argyle and Lothian, at the head of very superior forces. A part of the enemy had already occupied the approach to his position by means of ditches and

enclosures, through which they had insinuated themselves, and his own men were beginning to look out of countenance, when Montrose, disguising his apprehensions, called to a gay and gallant young Irish officer, as if he had been imposing a trifling piece of duty,—"What are you doing, O'Kean? Can you not chase these troublesome rascals out of the ditches and enclosures?" O'Kean obeyed the command in the spirit in which it was given; and, driving the enemy before him, got possession of some of their gunpowder, which was much needed in Montrose's army. The remark of the Irishman on this occasion, who heavily complained of the neglect of the enemy in omitting to leave a supply of ball corresponding to the powder, showed the confidence with which Montrose had been able to inspire his men.

The Earl of Lothian, on the other side, came with four troops of horse upon Montrose's handful of cavalry, amounting scarcely to fifty men. But Montrose had, as at the bridge of Dee, sustained his troopers by mingling them with musketry. So that Lothian's men, receiving an unexpected and galling fire, wheeled about, and could not again be brought to advance. Many hours were spent in skirmishing, with advantage on Montrose's part, and loss on that of Argyle, until at length the former thought it most advisable to retreat from Fyvie to Strathbogie.

On the road he was deserted by many Lowland gentlemen who had joined him, and who saw his victories were followed with no better

results than toilsome marches among wilds, where it was nearly impossible to provide subsistence for man or horse, and which the approach of winter was about to render still more desolate. They left his army, therefore, promising to return in summer; and of all his Lowland adherents, the old Earl of Airlie and his sons alone remained. They had paid dearly for their attachment to the Royal cause, Argyle having plundered their estates, and burnt their principal mansion, the "Bonnie house of Airlie," situated on the river Isla, the memory of which conflagration is still preserved in Scottish song.

But the same circumstances which wearied out the patience of Montrose's Lowland followers, rendered it impossible for Argyle to keep the field; and he sent his army into winter quarters, in full confidence that his enemy was cooped up for the season in the narrow and unprovided country of Athole, and its neighbourhood, where he might be suffered to exist with little inconvenience to the rest of Scotland, till spring should enable the Covenanters to attack him with a superior force. In the meantime, the Marquis of Argyle returned to his own domains.

CHAP. X.

Invasion of Argyle's Country by Montrose—Battles of Inverlochy, Aulderne, Alford, and Kilsyth, gained by Montrose, who, by the Victory at Kilsyth, becomes Master of Scotland—He is appointed Captain-General and Lieutenant-Governor of Scotland—marches upon the Borders—is defeated by Lesley at Philiphaugh—retires to the Highlands, and leaves Scotland.

It was about the middle of December that Argyle was residing at his castle of Inverary, in the most perfect confidence that the enemy could not approach him, since he used to say he would not for a hundred thousand crowns that any one knew the passes from the eastward into the shire of Argyle. While the powerful Marquis was enjoying this fancied security of his feudal dominions he was astounded with the intelligence that Montrose, with an army of Highlanders, wading through drifts of snow, scaling precipices, and traversing the mountain paths, known to none save the solitary shepherd or huntsman, had forced an entry into his country, which he was laying waste with all the vindictive severity of deadly feud. There was neither time nor presence of mind for defence. The able-bodied men were slaughtered, the cattle driven off, the houses burnt; and the invaders had divided themselves into

three bands, to make the devastation more complete.

Alarmed by this fierce and unexpected invasion, Argyle embarked on board a fishing boat, and left his country to its fate. Montrose continued the work of revenge for nearly a month, and then concluding he had destroyed the influence which Argyle, by the extent of his power, and the supposed strength of his country, had possessed over the minds of the Highlanders, he withdrew towards Inverness, with the purpose of organizing a general gathering of the clans. But he had scarce made this movement, when he learned that his rival, Argyle, had returned into the Western Highlands with some Lowland forces; that he had called around him his numerous clan, burning to revenge the wrongs which they had sustained, and was lying with a strong force near the old Castle of Inverlochy, situated at the western extremity of the chain of lakes through which the Caledonian canal is now conducted.

The news at once altered Montrose's plans.

He returned upon Argyle by a succession of the most difficult mountain-passes covered with snow; and the vanguard of the Campbells saw themselves suddenly engaged with that of their implacable enemy. Both parties lay all night on their arms, but by break of day, Argyle betook himself to his galley, and, rowing off shore, remained a spectator of the combat, when, by all the rules of duty and gratitude, he ought to have been at the head of his de-

voted followers. His unfortunate clansmen supported the honour of the name with the greatest courage, and many of the most distinguished fell on the field of battle. Montrose gained a complete victory, which greatly extended his influence over the Highlands, and in proportion diminished that of his discomfited rival.

Having collected what force he could, Montrose now marched triumphantly to the north-east; and in the present successful posture of his affairs, engaged at length the Gordons to join him with a good body of cavalry, commanded by their young chief, Lord Gordon. The Convention of Estates were now most seriously alarmed.

While Montrose had roamed through the Highlands, retreating before a superior enemy, and apparently on the point of being every moment overwhelmed, his progress was regarded as a distant danger. But he was now threatening the low country, and the ruling party were not so confident of their strength there as to set so bold an adventurer at defiance. They called from the army in England General Baillie, an officer of skill and character, and Sir John Urry, or, as the English called him, Hurry, also a brave and good partizan, but a mere soldier of fortune, who had changed sides more than once during the civil war.

These generals commanded a body of veteran troops, with which they manœuvred to exclude Montrose from the southern districts, and prevent his crossing the Tay or Forth.

At the same time, the mandate of the Marquis of Huntly, or the intrigues of Lord Lewis Gordon, again recalled most of the Gordons from Montrose's standard, and his cavalry was reduced to one hundred and fifty. He was compelled again to retire to the mountains, but, desirous to dignify his retreat by some distinguished action, he resolved to punish the town of Dundee for their steady adherence to the cause of the Covenant. Accordingly, suddenly appearing before it with a chosen body selected for the service, he stormed the place on three points at once.

The Highlanders and Irish, with incredible fury, broke open the gates, and forced an entrance. They were dispersing in quest of liquor and plunder, when at the very moment that Montrose threatened to set the town on fire, he received intelligence that Baillie and Urry, with four thousand men, were within a mile of the place. The moment required all the activity of Montrose; but he was able to withdraw the men from their revelling and plundering, to get his army into order, and to effect a retreat to the mountains, which he safely accomplished in the face of his numerous enemies, and with a degree of skill which established his military character as firmly as any of his victories.

In this difficult manœuvre, Montrose was well seconded by the hardihood and resolution of his men, who are said to have marched about sixty miles, and to have passed three days and two nights in manœuvring and fight-

ing, without either food or refreshment. In this manner that leader repeatedly baffled the numerous forces and able generals who were em ployed against him. The great check upon his enterprise was the restlessness of the Highlanders, and the caprice of the gentlemen who formed his cavalry, who all went and came at their own pleasure.

I have told you that the Gordons had been withdrawn from Montrose's standard, contrary to their own inclinations, by the command of Huntly, or the address of Lord Lewis Gordon. By employing his followers in enterprises in which the plunder was certain and the danger small, this young nobleman collected under his standard all those who were reluctant to share the toilsome marches and bloody fights to which they were led under that of Montrose. Hence a rhyme, not yet forgotten in Aberdeenshire,

> If you with Lord Lewis go,
> You'll get reif and prey enough;
> If you with Montrose go,
> You'll get grief and wae enough.

But the Lord Gordon, Lewis's elder brother, continuing attached in the warmest manner to Montrose, was despatched by him to bring back the gentlemen of his warlike family, and his influence soon assembled considerable forces. General Baillie, learning this, detached Urry, his colleague, with a force which he thought sufficient to destroy Lord Gordon, while he himself proposed to engage the attention of Montrose till that point was gained.

therefore, at his own castle of Dudhope, near Dundee, where he had an opportunity of corresponding with the Highland chiefs, and with the northern gentlemen, who were generally disposed to Episcopacy, and favourable to the cause of King James.

Of the same name with the great Marquis of Montrose, boasting the same devoted loyalty, and a character as enterprising, with judgment superior to that of his illustrious prototype, Dundee is said to have replied to those who, on the day of his memorable retreat, asked him whither he went,—"That he was going wherever the spirit of Montrose should conduct him." His whole mind was now bent upon realizing this chivalrous boast. His habits were naturally prudent and economical; but while others kept their wealth as far as possible out of the reach of the revolutionary storm, Dundee liberally expended, for the cause of his old master, the treasures which he had amassed in his service.

His arguments, his largesses, the high influence of his character among the Highland chiefs, whose admiration of *Ian Dhu Cean*, or Black John the Warrior, was no way diminished by the merciless exploits which had procured him in the Low country the name of the Bloody Claverse, united with their own predilection in favour of James, and their habitual love of war, to dispose them to a general insurrection. Some of the clans, however, had, as usual, existing feuds amongst themselves, which Dundee was obliged to assist in com

whatever; but a few resolute men posted in front of the village, and his cannon placed in the same line, made it appear as if the houses covered a body of infantry.

Urry, deceived by these dispositions, attacked with a preponderating force the position of MacDonald. Colkitto beat them back with the Irish musketeers, and the bows and arrows of the Highlanders, who still used these ancient missile weapons. But when the enemy, renewing their attack, taunted MacDonald with cowardice for remaining under shelter of the sheep-folds, that leader, whose bravery greatly excelled his discretion, sallied forth from his fastness, contrary to Montrose's positive command, to show he was not averse to fight on equal ground. The superiority of numbers, and particularly of cavalry, which was instantly opposed to him, soon threw his men into great disorder, and they could with difficulty be rallied by the desperate exertions of Colkitto, who strove to make amends for his error, by displaying the utmost personal valour.

A trusty officer was despatched to Montrose to let him know the state of affairs. The messenger found him on the point of joining battle, and whispered in his ear that Colkitto was defeated. This only determined Montrose to pursue with the greater audacity the plan of battle which he had adopted. "What are we doing?" he called out to Lord Gordon; "MacDonald has been victorious on the left, and if we do not make haste, he will carry off all the honours of the day." Lord Gordon instantly

charged with the gentlemen of his name, and beat the Covenanters horse off the field; but the foot, though deserted by the horse, stood firm for some time, for they were veteran troops. At length they were routed on every point, and compelled to fly with great loss.

Montrose failed not instantly to lead succours to the relief of his left wing, which was in great peril. Colkitto had got his men again secured in the enclosures, he himself defended the entrance sword in hand, and with a target on his left arm. The pikemen pressed him so hard as to fix their spears by two or three at a time in his target, while he repeatedly freed himself of them by cutting the heads from the shafts, by the unerring sweep of his broadsword.

While Colkitto and his followers were thus hard pressed, Montrose and his victorious troops appeared, and the face of affairs was suddenly changed. Urry's horse fled, but the foot, which were the strength of his army, fought bravely, and fell in the ranks which they occupied. Two thousand men, about a third of Urry's army, were slain in the battle of Aulderne; and, completely disabled by the overthrow, that commander was compelled once more to unite his scattered forces with those of Baillie.

After some marching and counter-marching, the armies again found themselves in the neighbourhood of each other, near to the village of Alford.

Montrose occupied a strong position on a

hill, and it was said that the cautious Baillie would have avoided the encounter, had it not been that, having crossed the river Don, in the belief that Montrose was in full retreat, he only discovered his purpose of giving battle when it was too late to decline it. The number of infantry was about two thousand in each army. But Baillie had more than double his opponent's number of cavalry. Montrose's, indeed, were gentlemen, and therefore in the day of battle were more to be relied on than mere hirelings.

The Gordons dispersed the Covenanting horse on the first shock ; and the musketeers, throwing down their muskets, and mingling in the tumult with their swords drawn, prevented the cavalry from rallying. But as Lord Gordon threw himself for the second time, into the heat of the fight, he fell from his horse, mortally wounded by a shot from one of the fugitives. This accident, which gave the greatest distress to Montrose, suspended the exertions of the cavalry, who, chiefly friends, kinsmen, and vassals of the deceased, flocked around him to lament the general loss. But the veterans of Montrose, charging in columns of six and ten men deep, along a line of three men only, broke that of the Covenanters on various points, and utterly destroyed the remnant of Baillie's army though they defended themselves bravely.

These repeated victories gave such lustre to Montrose's arms, that he was now joined by the Highland clans in great numbers, and by many of the Lowland anti-covenanters, who had be-

fore held back, from doubt of his success in so unequal a contest.

On the other hand, the Convention of Estates, supported by the counsels of Argyle, who was bold in council though timid in battle, persevered in raising new troops, notwithstanding their repeated misfortunes and defeats. It seemed, indeed, as if Heaven had at this disastrous period an especial controversy with the kingdom of Scotland. To the efforts necessary to keep up and supply their auxiliary army in England, were added the desolation occasioned by a destructive civil war, maintained in the north with equal fury and success, and conducted on both sides with deplorable devastation.

To these evils, as if not sufficient to exhaust the resources of a poor country, were now added those of a wide-wasting plague, or pestilence, which raged through all the kingdom, but especially in Edinburgh, the metropolis. The Convention of Estates were driven from the capital by this dreadful infliction, and retreated to Perth, where they assembled a large force under General Baillie, while they ordered a levy of ten thousand men throughout the kingdom. While Lanark, Cassilis, Eglinton, and other lords of the western shires, went to their respective counties to expedite the measure, Montrose, with his usual activity, descended from the mountains at the head of an army augmented in numbers, and flushed with success.

He first approached the shores of the Forth,

by occupying the shire of Kinross. And here I cannot help mentioning the destruction of a noble castle belonging to the House of Argyle. Its majestic ruins are situated on an eminence occupying a narrow glen of the Ochil chain of hills. In former days, it was called, from the character of its situation perhaps, the Castle of Gloom; and the names of the parish, and the stream by which its banks are washed, had also an ominous sound.

The Castle of Gloom was situated on the brook of Grief or Gryfe, and in the parish of Dollar or Dolour. In the sixteenth century, the Earl of Argyle, the owner of this noble fortress, obtained an act of parliament, for changing its name to Castle Campbell. The feudal hatred of Montrose, and of the clans composing the strength of his army, the vindictive resentment also of the Ogilvies, for the destruction of "the Bonnie House of Airlie," and that of the Stirlingshire cavaliers for that of Menstrie, doomed this magnificent pile to flames and ruin. The destruction of many a meaner habitation by the same unscrupulous spirit of vengeance has been long forgotten, but the majestic remains of Castle Campbell still excite a sigh in those that view them, over the miseries of civil war.

After similar acts of ravage not to be justified, though not unprovoked, Montrose marched westward along the northern margin of the Forth, insulting Perth, where the army of the Covenanters remained in their entrenchments, and even menacing the Castle of Stirling,

which, well garrisoned and strongly situated, defied his means of attack. About six miles above Stirling, he crossed the Forth, by the deep and precarious ford which the river presents before its junction with the Teith. Having attained the southern bank, he directed his course westward, with the purpose of dispersing the levies which the western lords were collecting, and doubtless with the view of plundering the country, which had attached itself chiefly to the Covenant. Montrose had, however, scarcely reached Kilsyth, when he received the news that Baillie's army, departing from Perth, had also crossed the Forth, at the Bridge of Stirling, and was close at hand.

With his usual alacrity, Montrose prepared for battle, which Baillie, had he been left to his own judgment, would have avoided; for that skilful though unfortunate General knew by experience the talents of Montrose, and that the character of his troops was admirably qualified for a day of combat; while he also considered that an army so composed might be tired out by cautious operations, and expected that the Highlanders and Lowland Cavaliers would alike desert their leader in the course of a protracted and indecisive warfare.

But Baillie was no longer the sole commander of the Covenanting army. A Committee of the Estates, consisting of Argyle, Lanark, and Crawford-Lindsay, had been nominated to attend his army, and control his motions; and these, especially the Earl of Lindsay, insisted that the veteran General

should risk the last regular army which the Covenanters possessed in Scotland, in the perils of a decisive battle. They marched against Montrose, accordingly, at break of day on the 15th August, 1645.

When Montrose beheld them advance, he exclaimed that it was what he had most earnestly desired. He caused his men to strip to their shirts, in token of their resolution to fight to the death. Meantime the Covenanters approached. Their vanguard attacked an advanced post of Montrose which occupied a strong position among cottages and enclosures. They were beaten off with loss. A thousand Highlanders, with their natural impetuosity, rushed, without orders, to pursue the fugitives, and to assault the troops who were advancing to support them. Two regiments of horse, against whom this mountain torrent directed its fury, became disordered and fell back.

Montrose saw the decisive moment, and ordered his whole army to attack the enemy, who had not yet got into line, their rearguard and centre coming up too slowly to the support of their vanguard. The hideous shout with which the Highlanders charged, their wild appearance, and the extraordinary speed with which they advanced, nearly naked, broadsword in hand, struck a panic into their opponents, who dispersed without any spirited effort to get into line of battle, or maintain their ground. The Covenanters were beaten off the field, and pursued with indiscriminate slaughter for more than ten miles. Four or five thousand men

were slain in the field and in the flight; and the force of the Convention was for the time entirely broken.

Montrose was now master, for the moment, of the kingdom of Scotland. Edinburgh surrendered; Glasgow paid a heavy contribution; the noblemen and other individuals of distinction who had been imprisoned as royalists in Edinburgh, and elsewhere throughout the kingdom, were set at liberty; and so many persons of quality now declared for Montrose, either from attachment to the royal cause, which they had hitherto concealed, or from the probability of its being ultimately successful, that he felt himself in force sufficient to call a Parliament at Glasgow in the King's name.

Still, however, the success of this heroic leader had only given him possession of the open country; all the strong fortresses were still in possession of the Covenanters; and it would have required a length of time, and the services of an army regularly disciplined and supplied with heavy artillery, to have reduced the Castles of Edinburgh, Stirling, Dumbarton, and other places of great strength. But if Montrose had had the forces necessary for such a work, he had neither leisure nor inclination to undertake it. From the beginning of his extraordinary, and hitherto successful career, he had secretly entertained the dazzling hope of leading a victorious army into England, and replacing King Charles in possession of his disputed authority. It was a daring scheme; yet if the King's affairs in England had re-

mained in any tolerable condition, especially if there had been any considerable army of Royalists in the north of England to join or cooperate with Montrose, there is no calculating what the talents and genius of such an enterprising general might have ultimately done in support of the Royal cause.

But King Charles, as I shall presently tell you more particularly, had suffered so many and such fatal losses, that it may be justly doubted whether the assistance of Montrose, unless at the head of much larger forces than he could be expected to gather, would have afforded any material assistance against the numerous and well-disciplined army of the Parliament. The result of a contest which was never tried can only be guessed at. Montrose's own hopes and confidence were as lofty as his ambition; and he did not permit himself to doubt the predictions of those who assured him, that he was doomed to support the tottering throne, and reinstate in safety the falling monarch.

Impressed with such proud convictions, he wrote to the King, urging him to advance to the northern border, and form a junction with his victorious army; and concluding his request with the words which Joab, the lieutenant of King David, is recorded in Scripture to have used to the King of Israel,—"I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name."

While Montrose was thus urging King Charles, by the brilliant prospects which he held out, to throw himself on his protection, his own army mouldered away and dispersed, even in a greater degree than had been the case after his less distinguished success. The Highland clans went home to get in their harvest, and place their spoil in safety. It was needless and useless to refuse them leave, for they were determined to take it. The north-country gentlemen also, wearied of the toils of the campaign, left him in numbers; so that when Montrose received, by the hands of Sir Robert Spottiswood, the King's commission under the Great Seal, naming him Captain-General and Lieutenant-Governor of Scotland, he commanded a force scarcely more effective than when he was wandering through Athole and Badenoch. The King's orders, however, and his own indomitable spirit of enterprise, determined his march towards the Borders.

About fifty years before, these districts would have supplied him, even upon the lighting of their beacons, with ten thousand cavalry, as fond of fighting and plunder as any Highlander in his army. But that period, as I have told you, had passed away. The inhabitants of the Borderland had become peaceful, and the chiefs and lords, whose influence might still have called them out to arms, were hostile to the Crown, or, at best, lukewarm in its cause. The Earl of Buccleuch, and his friends of the name of Scott, who had never forgotten the offence given by the revocation of

James's donations to their chief, were violent Covenanters, and had sent a strong clan-regiment with the Earl of Leven and the Scottish auxiliaries. Traquair, Roxburghe, and Hume, all entertained, or affected, regard to the King, but made no effectual effort in raising men. The once formidable name of Douglas, and the exertions of the Earl of Annandale, could only assemble some few troops of horse, whom the historian, Bishop Guthrie, describes as truthless trained bands. Montrose expected to meet a body of more regular cavalry, who were to be despatched from England; but the King's continued misfortunes prevented him from making such a diversion.

Meanwhile the Scottish army in England received an account of the despair to which the battle of Kilsyth had reduced the Convention of Estates, and learned that several of its most distinguished members were already exiles, having fled to Berwick and other strong places on the Border, which were garrisoned by the Parliamentary forces. The importance of the crisis was felt, and David Lesley was despatched, at the head of five or six thousand men, chiefly cavalry, and the flower of the Scottish auxiliary army, with the charge of checking the triumphs of Montrose.

Lesley crossed the Border at Berwick, and proceeded on his march, as if it had been his view to get between Montrose and the Highlands, and to prevent his again receiving assistance from his faithful mountaineers. But that sagacious general's intentions were of a

more decisive character; for learning that Montrose, with his little army, lay quartered in profound security near Selkirk, he suddenly altered his march, left the Edinburgh road when he came to Edgebucklingbrae, crossed the country to Middleton, and then turning southward, descended the vale of the Gala to Melrose, in which place, and the adjacent hamlets, he quartered his army for the night.

Montrose's infantry, meanwhile, lay encamped on an elevated place, called Philiphaugh, on the left bank of the Ettrick, while his cavalry, with their distinguished general in person, were quartered in the town of Selkirk; a considerable stream being thus interposed betwixt the two parts of his army, which should have been so stationed as to be ready to support each other on a sudden alarm. But Montrose had no information of the vicinity of Lesley, though the Covenanters had passed the night within five miles of his camp. This indicates that he must have been very ill served by his own patrols, and that his cause must have been unpopular in that part of the country, since a single horseman, at the expense of half an hour's gallop, might have put him fully on his guard.

On the morning of the 13th September, 1645, Lesley, under cover of a thick mist, approached Montrose's camp, and had the merit, by his dexterity and vigilance, of surprising him whom his enemies had never before found unprepared. The Covenanting general divided his troops into two divisions, and attacked both

flanks of the enemy at the same time. Those on the left made but a tumultuary and imperfect resistance; the right wing, supported by a wood, fought in a manner worthy of their general's fame. Montrose himself, roused by the firing and noise of the action, hastily assembled his cavalry, crossed the Ettrick, and made a desperate attempt to recover the victory, omitting nothing which courage or skill could achieve, to rally his followers. But when at length left with only thirty horse, he was compelled to fly, and, retreating up the Yarrow, crossed into the vale of Tweed, and reached Peebles, where some of his followers joined him.

The defeated army suffered severely. The prisoners taken by the Covenanters were massacred without mercy, and in cold blood. They were shot in the court-yard of Newark Castle, upon Yarrow, and their bodies hastily interred at a place, called, from that circumstance, Slain-men's-lee. The ground being, about twenty years since, opened for the foundation of a school-house, the bones and skulls, which were dug up in great quantity, plainly showed the truth of the country tradition. Many cavaliers, both officers and others, men of birth and character, the companions of Montrose's many triumphs, fell into the hands of the victors, and were, as we shall afterwards see, put to an ignominious death. The prisoners, both of high and low degree, would have been more numerous, but for the neighbourhood of the Harehead-wood, into which the fugitives escaped

Such were the immediate consequences of this battle; concerning which, the country people often quote the following lines:—

At Philiphaugh the fray begu'd;
At Harehead-wood it ended.
The Scots out owre the Grahams they rode,
Sae merrily they bended.

Montrose, after this disastrous action, retreated again into the Highlands, where he once more assembled an army of mountaineers. But his motions ceased to be of the consequence which they had acquired, before he had experienced defeat. General Middleton, a man of military talents, but a soldier of fortune, was despatched against him by the Convention of Estates, who were eager to recover the same power in the Highlands, in which David Lesley's victory had repossessed them throughout the Lowlands.

While thus engaged in an obscure mountain warfare, the King, in total despair of Montrose's safety, sent orders to him to dissolve his army, and to provide for his personal security, by leaving the kingdom. He would not obey the first order, concluding it had been extorted from the monarch. To a second, and more peremptory injunction, he yielded obedience, and, disbanding his army, embarked in a brig bound for Bergen, in Norway, with a few adherents, who were too obnoxious to the Covénanters to permit of their remaining in Scotland. Lest their little vessel should be searched by an English ship of war, Montrose wore

the disguise of a domestic, and passed for the servant of his chaplain and biographer, Dr. George Wishart. You may remember that he wore a similar disguise on entering Scotland, in order to commence his undertaking.

This, and the preceding chapter, give an account of the brief, but brilliant period of Montrose's success. A future one will contain the melancholy conclusion of his exertions, and of his life.

CHAP. XI.

Interference of the Presbyterian Clergy to procure the execution of the Prisoners taken at Philiphaugh—Reflections on the unhappy effects of Religious Persecution—Respective views of the Independents and Presbyterians—Cromwell's success—King Charles's surrender to the Scottish Army—Their surrender of him to the English Parliament.

I MUST now tell you the fate of the unfortunate cavaliers who had been made prisoners at Philiphaugh. The barbarous treatment of the common men you are already acquainted with.

Argyle, the leader of the Convention of Estates, had to resent the devastation of his country, and the destruction of his castles; and his desire of vengeance was so common to the age, that it would have been accounted neglect of his duty to his slain kinsmen and plundered clan, if he had let slip the favourable opportunity of exacting blood for blood. Other noblemen of the Convention had similar motives; and, besides, they had all been heartily alarmed at Montrose's success; and nothing makes men more pitiless than the recollection of recent fears.

It ought partly to have assuaged these vindictive feelings, that Montrose's ravages, although they were sufficiently wasting, were less encouraged by the officers, than arising from

the uncontrollable license of an unpaid soldiery. The prisoners had always been treated with honour and humanity, and frequently dismissed on parole. So that, if the fate of Montrose's companions had depended on the Convention alone, it is possible, that almost all might have been set at liberty upon moderate conditions. But unfortunately, the Presbyterian clergy thought proper to interfere strenuously between the prisoners, and the mercy which they might otherwise have experienced.

And here it must be owned, that the Presbyterian ministers of that period were in some respects a different kind of men from their predecessors, in the reign of James VI. Malice cannot, indeed, accuse them of abusing the power which they had acquired since their success in 1640, for the purpose of increasing either their own individual revenues, or those of the church; nor had the system of strict morality, by which they were distinguished, been in any degree slackened. They remained in triumph, as they had been in suffering, honourably poor, and rigidly moral.

But yet, though inaccessible to the temptations of avarice or worldly pleasure, the Presbyterian clergy of this period cannot be said to have been superior to ambition and the desire of power; and as they were naturally apt to think that the advancement of religion was best secured by the influence of the church, they were disposed to extend that influence by the strictest exertion of domestic discipline.

Inquiry into the conduct of individuals was

carried on by the Church-courts with indecent eagerness; and faults or follies, much fitter for private censure and admonition, were brought forward in the face of the public congregation. The hearers were charged every Sabbath-day, that each individual should communicate to the Kirk-Session (a court composed of the clergyman and certain selected laymen of the parish) whatever matter of scandal or offence against religion and morality should come to their ears; and thus an inquisitorial power was exercised by one half of the parish over the other. This was well meant, but had ill consequences. Every idle story being made the subject of anxious investigation, the private happiness of families was disturbed, and discord and suspicion were sown where mutual confidence is most necessary.

This love of exercising authority in families, was naturally connected with a desire to main tain the high influence in the state, which the Presbyterian church had acquired since the downfall of prelacy. The clergy had become used to consider their peculiar form of church government, which unquestionably has many excellencies, as something almost as essential as religion itself; and it was but one step farther, to censure any who manifested a design to destroy the system, or limit the power, of the Presbyterian discipline, as an enemy to religion of every kind, nay, even to the Deity himself. Such opinions were particularly strong amongst those of the clergy who attended the armies in the field, seconded them by encouragement

from the pulpits, or aided them by actually assuming arms themselves.

The ardour of such men grew naturally more enthusiastic in proportion to the opposition they met with, and the dangers they encountered. The sights and sentiments which attend civil conflict, are of a kind to reconcile the human heart, however generous and humane by nature, to severe language and cruel actions. Accordingly, we cannot be surprised to find that some of the clergy forgot that a *malignant*, so they called a Royalist, was still a countryman and fellow Christian, born under the same government, and hoping to be saved by the power of the same creed, with themselves; or that they directed against such persons those texts of Scripture, in which the Jews were, by especial commission, commanded to extirpate the heathen inhabitants of the Promised Land.

One of these preachers enlarged on such a topic after Lesley's victory, and chose his text from the 15th chapter of 1st Samuel, where the prophet rebukes Saul for sparing the King of the Amalekites, and for having saved some part of the flocks and herds of that people, which Heaven had devoted to utter destruction,—"What meaneth this bleating of sheep in mine ears?" In his sermon, he said that Heaven demanded the blood of the prisoners taken at Philiphaugh, as devoted by the Divine command to destruction; nor could the sins of the people be otherwise atoned for, or the wrath of Heaven averted from the land. It

is probable, that the preacher was himself satisfied with the doctrine which he promulgated; for it is wonderful how people's judgment is blinded by their passions, and how apt we are to find plausible, and even satisfactory reasons, for doing what our interest, or that of the party we have embraced, strongly recommends.

The Parliament, consisting entirely of Covenanters, instigated by the importunity of the clergy, condemned eight of the most distinguished cavaliers to execution. Four were appointed to suffer at St. Andrews, that their blood might be an atonement, as the phrase went, for the number of men (said to exceed five thousand) whom the county of Fife had lost during Montrose's wars. Lord Ogilvy was the first of these; but that young nobleman escaped from prison and death in his sister's clothes. Colonel Nathaniel Gordon, one of the bravest men and best soldiers in Europe, and six other cavaliers of the first distinction, were actually executed.

We may particularly distinguish the fate of Sir Robert Spottiswood, who, when the wars broke out, was Lord President of the Court of Session, and accounted a judge of great talent and learning. He had never borne arms; but the crime of having brought to Montrose his commission as Captain-General of Scotland, was thought quite worthy of death, without any further act of treason against the Estates. When on the scaffold, he vindicated his conduct with the dignity of a judge, and the talents of a lawyer. He was silenced by the Provost

of St. Andrews, who had formerly been a servant of his father's when Prelate of that city. The victim submitted to this indignity with calmness, and betook himself to his private devotions. He was even in this task interrupted by the Presbyterian minister in attendance. who demanded of him whether he desired the benefit of his prayers, and those of the assembled people. Sir Robert replied, that he earnestly demanded the prayers of the people, but rejected those of the speaker; for that, in his opinion, God had expressed his displeasure against Scotland, by sending a lying spirit into the mouth of the prophets,—a far greater curse, he said, than those of sword, fire, and pestilence. An old servant of his family took care of his body, and buried him privately; and it is said that this faithful domestic, passing through the market-place a day or two afterwards, and seeing the scaffold on which his master had suffered still unremoved, and stained with his blood, was so greatly affected, that he sunk down in a swoon, and died as they were lifting him over his own threshold.

Such are the terrible scenes which civil discord gives occasion to; and, my dear child, you will judge very wrong if you suppose them peculiar to one side or the other of the contending parties in the present case. You will learn hereafter, that the same disposition to abuse power, which is common, I fear, to all who possess it in an unlimited degree, was exercised by the Episcopalian party over the Presbyterians, when their hour of authority revived.

We must now turn our thoughts to England, the very stage on which the most important scenes were acting, to which those in Scotland can only be termed very subordinate. And here I may remark, that, greatly to the honour of the English nation, owing, perhaps, to the natural generosity and good humour of the people, or to the superior influence of civilization, *their* civil war, though contested with the utmost fury in the open field, was not marked by any thing approaching to the violent atrocities of the Irish, or the fierce and ruthless devastation exercised by the Scottish combatants.

The days of deadly feud had been long past, if the English ever knew that infernal custom, and the spirit of malice and hatred which it fostered had no existence in that country. The English parties contended manfully in battle, but unless in the storming of towns, when all evil passions are afloat, they seem seldom to have been guilty of cruelty or wasteful ravage. They combated like men who have quarrelled on some special point, but, having had no ill-will against each other before, are resolved to fight it out fairly, without bearing malice. On the contrary, the cause of Prelacy or Presbytery, King or Parliament, was often what was least in the thoughts of the Scottish barons, who made such phrases indeed the pretext for the war, but in fact looked forward to indulging, at the expense of some rival family, the treasured vengeance of a hundred years.

But though the English spirit did not intro-

duce into their civil war the savage aspect of the Scottish feuds, they were not free from the religious dissensions, which formed another curse of the age. I have already said, that the party which opposed itself to the King and the Church of England, was, with the followers of the Parliament, and the Parliament itself, divided into two factions, that of the Presbyterians, and that of the Independents. I have slso generally mentioned the points on which these two parties differed. I must now notice them more particularly.

The Presbyterian establishment, as I have often stated, differs from that of the Church of England, in the same manner as a republic, all the members of which are on a footing of equality, differs from a monarchical constitution. In the Kirk of Scotland, all the ministers are on an equality ; in the Church of England, there is a gradation of ranks, ascending from the lowest order of clergymen to the rank of bishop. But each system is alike founded upon the institution of a body of men, qualified by studies of a peculiar nature to become preachers of the gospel, and obliged to show they are so qualified, by undergoing trials and examinations of their learning and capacity, before they can take holy orders, that is to say, become clergymen.

It is also the rule alike of Episcopalians and Presbyterians, that the National Church, as existing in its courts and judicatories, has power to censure, suspend from their functions, and depose from their clerical character

and clerical charge, such of its members as, either by immoral and wicked conduct, or by preaching and teaching doctrines inconsistent with the public creed, shall render themselves unfit to execute the trust reposed in them. And further, both these national churches maintain, that such courts and judicatories have power over their hearers, and those who live in communion with them, to rebuke transgressors of every kind, and to admonish them to repentance; and if such admonitions are neglected, to expel them from the congregation by the sentence of excommunication.

Thus far most Christian churches agree; and thus far the claims and rights of a national church are highly favourable to the existence of a regular government; since reason, as well as the general usage of the religious world, sanctions the establishment of the clergy as a body of men separated from the general class of society, that they may set an example of regularity of life by the purity of their morals. Thus set apart from the rest of the community, they are supported at the expense of the state, in order that the reverence due to them may not be lessened by their being compelled, for the sake of subsistence, to mingle in the ordinary business of life, and share the cares and solicitudes incidental to those who must labour for their daily bread.

How far the civil magistrate can be wisely intrusted with the power of enforcing spiritual censures, or seconding the efforts of the church to obtain general conformity, by inflicting the

penalties of fines, imprisonment, bodily punishment, and death itself, upon those who differ in doctrinal points from the established religion, is a very different question.

It is no doubt true, that wild sects have sometimes started up, whose doctrines have involved direct danger to the state. But such offenders ought to be punished, not as offenders against the church, but as transgressors against the laws of the kingdom. While their opinions remain merely speculative, they may deserve expulsion from the national church, with which indeed they could consistently desire no communion. But while they do not carry these opinions into execution, by any treasonable act, it does not appear the province of the civil magistrate to punish them for opinions only. And if the zeal of such sectaries should drive them into action, they deserve punishment, not for holding unchristian doctrines, but for transgressing the civil laws of the realm.

This distinction was little understood in the days we write of, and neither the English nor the Scottish church can be vindicated from the charge of attempting to force men's consciences, by criminal persecutions for acts of non-conformity, though not accompanied by any civil trespass.

Experience and increasing knowledge have taught the present generation, that such severities have always increased the evil they were intended to cure; and that mild admonition, patient instruction, and a good example, may gain many a convert to the established

churches, whom persecution and violence would have only confirmed in his peculiar opinions. You have read the fable of the traveller, who wrapped his cloak the faster about him when the storm blew loud, but threw it aside in the serene beams of the sunshine. It applies to the subject I have been speaking of, as much as to the advantages of gentleness and mild persuasion in social life.

I return to the distinction between the Independents and Presbyterians during the civil wars of the reign of Charles I. The latter, as you already know, stood strongly out for a national church and an established clergy, with full power to bind and loose, and maintained by the support of the civil government. This had been fully established in Scotland, and it was the ardent wish of its professors that the English should adopt the same system. Indeed, it was in the hope of attaining this grand object that the consent of the Scottish Convention of Estates was given, to sending the auxiliary army to England; and they thought the acceptance of the Presbyterian discipline in that country was secured by the terms of the Solemn League and Covenant. But the Independents had, from the beginning, entertained the secret resolution of opposing the establishment of a national church of any kind in England.

The opinions of these sectaries stood thus on matters of church government. Every one, they said, had a right to read the Scriptures, and draw such conclusions respecting the doctrines which are there inculcated, as his own private

judgment should hold most conformable to them. They went farther, and said, that every man who felt himself called upon to communicate to others the conclusions which he had derived from reading the Bible, and meditating on its contents, had a right, and a call from Heaven, to preach and teach the peculiar belief which he had thus adopted. It was no matter what was the individual's condition in life, or what had been the course of his education; he was equally entitled, in their opinion, to act as a minister, as if he had studied for twenty years, and taken orders from a bishop, or from a presbytery. If he could prevail on six persons to admit his doctrine, these six persons made a Christian congregation; and, as far as religious instruction was concerned, he became their spiritual head and teacher. Be his hearers many or few, they were thenceforward his sheep, and he their spiritual shepherd.

But to all the rest of the world, except his own congregation, the Independents held, that every preacher remained an ordinary layman, having no claim on the state for revenue or subsistence. If he could persuade his congregation to contribute to his support, he was the more fortunate. If not, he lived by his ordinary calling, of a baker, a tailor, or a shoemaker, and consoled himself that he resembled St. Paul, who wrought with his hands for his livelihood.

Of the congregations or sects thus formed, there were in England hundreds, perhaps thousands, most of them disagreeing from each

other in doctrine, and only united by the common opinion, that each private Christian had a right to teach or to listen to whatever doctrines he thought fit; that there ought to exist no church courts of any kind; that the character of a preacher was only to be recognised by those who chose to be taught; and that, in any more extensive point of view, there ought not to exist any body of priests or clergymen by profession, any church government, or church judicatories, or any other mode of enforcing religious doctrine, save by teaching it from the pulpit, and admonishing the sinner, or, if necessary, expelling him from the congregation This last, indeed, could be no great infliction where there were so many churches ready to receive him, or where, if he pleased, he might set up a church for himself.

The Sectaries, as the Independents were termed, entertained, as may be supposed, very wild doctrines. Men of an enthusiastic spirit, and sometimes a crazed imagination, as opinionative as they were ignorant, and many of them as ignorant as the lowest vulgar, broached an endless variety of heresies, some of them scandalous, some even blasphemous; others, except on account of the serious subject they referred to, extremely ludicrous.

But the preachers and hearers of these strange doctrines were not confined to the vulgar and ignorant. Too much learning made some men mad. Sir Henry Vane, one of the subtlest politicians in England, and Milton one of the greatest poets ever born, caught the

spirit of the times, and became Independents. But above all, Oliver Cromwell, destined to rise to the supreme power in England, was of that form of religion.

This remarkable person was of honourable descent, but, inheriting a small fortune, had practised at one time the occupation of a brewer. After a course of gaiety and profligacy during early youth, he caught a strong taint of the enthusiasm of the times, and distinguished himself by his aversion to Prelacy, and his zealous opposition to the arbitrary measures of the King. He became a member of Parliament, but as he spoke indifferently, made no figure in that body.

When, however, the Parliament raised their army, the military talents of Cromwell made him early distinguished. It was remarked that he was uniformly successful in every contest in which he was personally engaged, and that he was the first officer who could train and bring to the field a body of cavalry capable of meeting the shock of the Cavaliers, notwithstanding their high birth, lofty courage, and chivalrous bravery.

His regiment of Ironsides, as they were called, from the cuirasses which the men wore, were carefully exercised, and accustomed to strict military discipline, while their courage was exalted by the enthusiasm which their commander contrived to inspire. He preached to them himself, prayed for them and with them, and attended with an air of edification to any who chose to preach or pray in return.

The attention of these military fanatics was so fixed upon the mysteries of the next world, that death was no terror to them; and the fiery valour of the Cavaliers was encountered and repelled, by men who fought for their own ideas of religion as determinedly as their enemies did for honour and loyalty. The spirit of the Independent sectaries spread generally through the army, and the Parliament possessed no troops so excellent as those who followed these doctrines.

The great difference betwixt the Presbyterians and Independents consisted, as I have told you, in the desire of the former to establish their form of religion and church government as national, and compel a general acquiescence in their articles of faith. For this, a convention of the most learned and able divines was assembled at Westminister, who settled the religious creed of the intended church according to the utmost rigour of the Presbyterian creed. This assumption of exclusive power over the conscience alarmed the Independents, and in the dispute which ensued, the consciousness of their own interest with the army gave them new courage and new pretensions.

At first the Independent sectaries had been contented to let the Presbyterians of England, a numerous and wealthy body, take the lead in public measures. But as their own numbers increased, and their leaders became formidable from their interest with the army, they resisted the intention which the Presbyterians showed of establishing their own faith in England as

well as Scotland. Sir Henry Vane persuaded them to temporize a little longer, since to resist Presbytery was to disgust the Scottish auxiliaries, enamoured as they were of their national system. "We cannot yet dispense with the Scots," he said; "the sons of Zeruiah are still too many for us."

But the progress of the war gradually diminished the strength of the Presbyterian party, and increased that of the Independents. The Earls of Essex and Manchester, generals chosen from the former party, had sustained many losses, which were referred to incapacity; and they were accused of having let slip advantages, from which it was supposed they had no wish to drive the King to extremity. People began to murmur against the various high offices in the army and state being occupied by members of Parliament, chiefly Presbyterians; and the protracted length of the civil hostilities was imputed to the desire of such persons to hold in their possession the authority which the war gave them.

The Parliament felt that their popularity was in danger of being lost, and looked about for means of recovering it. While their minds were thus troubled, Cromwell suggested a very artful proposal. To recover the confidence of the nation, the Members of Parliament, he said, ought to resign all situations of trust or power which they possessed, and confine themselves exclusively to the discharge of their legislative duty. The Parliament fell into the snare. They enacted what was called the Self-denying Ordi

nance; by which, in order to show their disinterested patriotism, the members laid down all their offices, civil and military, and rendered themselves incapable of resuming them. This act of self-deprivation proved in the event a death-blow to the power of the Presbyterians; the places which were thus simply resigned, being instantly filled up by the ablest men in the Independent party.

Two members of Parliament, however, were allowed to retain command. The one was Sir Thomas Fairfax, a Presbyterian, whose military talents had been highly distinguished during the war, but who was much under the influence of Oliver Cromwell. The other was Cromwell himself, who had the title of Lieutenant-General only, but in fact enjoyed, through his influence over the soldiers, all the advantages of supreme command.

The success of Cromwell in this grand measure led to remodelling the army after his own plan, in which he took care their numbers should be recruited, their discipline improved, and, above all, their ranks filled up with Independents. The influence of these changes was soon felt in the progress of the war. The troops of the King sustained various checks, and at length a total defeat in the battle of Naseby, from the effect of which the affairs of Charles could never recover.

Loss after loss succeeded; the strong places which the Royalists possessed were taken one after another; the King's cause was totally ruined. The successes of Montrose had excited

a gleam of hope, which disappeared after his defeat at Philiphaugh. Finally, King Charles was shut up in the city of Oxford, which had adhered to his cause with the most devoted loyalty; the last army which he had in the field was destroyed; and he had no alternative save to remain in Oxford till he should be taken prisoner, to surrender himself to his enemies, or to escape abroad.

In circumstances so desperate, it was difficult to make a choice. A frank surrender to the Parliament, or an escape abroad, would have perhaps been the most advisable conduct. But the Parliament and their own independent army were now on the brink of quarrelling. The establishment of the Presbyterian Church was resolved upon, though only for a time and in a limited form, and both parties were alike dissatisfied; the zealous Presbyterians, because it gave the Church courts too little power; the Independents, because it invested them with any control whatever over persons of a different communion. Amidst the disputes of his opponents, the King hoped to find his way back to the throne.

For this purpose, and to place himself in a situation, as he hoped, from whence to negotiate with safety, Charles determined to surrender himself to that Scottish army which had been sent into England, under the Earl of Leven, as auxiliaries of the English Parliament. The King concluded that he might expect personal protection, if not assistance, from an army composed of his own countrymen. Besides, the Scottish

army had lately been on indifferent terms with the English. The Independent troops, who now equalled or even excelled them in discipline, and were actuated by an enthusiasm which the Scots did not possess, looked with an evil eye on an army composed of foreigners and Presbyterians. The English in general, as soon as their assistance was no longer necessary, began to regard their Scottish brethren as an incumbrance; and the Parliament, while they supplied the independent forces liberally with money and provisions, neglected the Scots in both these essentials, whose honour and interest were affected in proportion. A perfect acquaintance with the discontent of the Scottish army, induced Charles to throw himself upon their protection in his misfortunes.

He left Oxford in disguise, on 27th April, having only two attendants. Nine days after his departure, he surprised the old Earl of Leven and the Scottish camp, who were then forming the siege of Newark, by delivering himself into their hands. The Scots received the unfortunate monarch with great outward respect, but guarded his person with vigilance. They immediately broke up the siege, and marched with great speed to the north, carrying the person of the King along with them, and observing the strictest discipline on their retreat. When their army arrived at Newcastle, a strong town which they themselves had taken, and where they had a garrison, they halted to await the progress of negotiations at this singular crisis.

Upon surrendering himself to the Scottish army, King Charles had despatched a message to the Parliament, expressing his having done so, desiring that they would send him such articles of pacification as they should agree upon, and offering to surrender Oxford, Newark, and whatever other garrisons or strong places he might still possess, and order the troops he had on foot to lay down their arms. The places were surrendered accordingly, honourable terms being allowed; and the army of Montrose in the Highlands, and such other forces as the Royalists still maintained throughout England, were disbanded, as I have already told you, by the King's command.

The Parliament showed great moderation, and the civil war seemed to be ended. The articles of pacification which they offered were not more rigorous than the desperate condition of the King must have taught him to expect. But questions of religion interfered to prevent the conclusion of the treaty.

In proportion as the great majority of the Parliament were attached to the Presbyterian forms, Charles was devoted to the system of Episcopacy. He deemed himself bound by his coronation oath to support the Church of England, and he would not purchase his own restoration to the throne by consenting to its being set aside. Here, therefore, the negotiation betwixt the King and his Parliament was broken off; but another was opened between the English Parliament and the Scottish army, concerning the disposal of the King's person.

If Charles could have brought his mind to consent to the acceptance of the Solemn League and Covenant, it is probable that he would have gained all Scotland to his side. This, however, would have been granting to the Scots what he had refused to the Parliament; for the support of Presbytery was the essential object of the Scottish invasion. On the other hand, it could hardly be expected that the Scottish Convention of Estates should resign the very point on which they had begun and continued the war. The Church of Scotland sent forth a solemn warning, that all engagement with the King was unlawful. The question, therefore, was, what should be done with the person of Charles.

The generous course would have been, to have suffered the King to leave the Scottish army as freely as he came there. In that case he might have embarked at Tynemouth, and found refuge in foreign countries. And even if the Scots had determined that the exigencies of the times, and the necessity of preserving the peace betwixt England and Scotland, together with their engagements with the Parliament of England, demanded that they should surrender the person of their King to that body, the honour of Scotland was intimately concerned in so conducting the transaction, that there should be no room for alleging that any selfish advantage was stipulated by the Scots as a consequence of giving him up. I am almost ashamed to write, that this honourable consideration had no weight.

The Scottish army had a long arrear of pay due to them from the English Parliament, which the latter had refused, or at least delayed, to make forthcoming. A treaty for the settlement of these arrears had been set on foot; and it had been agreed that the Scottish forces should retreat into their own country, upon payment of two hundred thousand pounds, which was one half of the debt finally admitted. Now, it is true that these two treaties, concerning the delivery of the King's person to England, and the payment by Parliament of their pecuniary arrears to Scotland, were kept separate, for the sake of decency; but it is certain, that they not only coincided in point of time, but bore upon and influenced each other.

No man of candour will pretend to believe that the Parliament of England would ever have paid this considerable sum, unless to facilitate their obtaining possession of the King's person; and this sordid and base transaction, though the work exclusively of a mercenary army, stamped the whole nation of Scotland with infamy. In foreign countries they were upbraided with the shame of having made their unfortunate and confiding Sovereign a hostage, whose liberty or surrender was to depend on their obtaining payment of a paltry sum of arrears; and the English nation reproached them with their greed and treachery, in the popular rhyme,—

> Traitor Scot
> Sold his King for a groat.

The Scottish army surrendered the person of Charles to the Commissioners for the English Parliament, on receiving security for their arrears of pay, and immediately evacuated Newcastle, and marched for their own country. I am sorry to conclude the chapter with this mercenary and dishonourable transaction; but the limits of the work require me to bring it thus to a close.

CHAP. XII.

The King taken Prisoner by the EnglishArmy and placed in the Palace of Hampton Court —His escape to the Isle of Wight, and imprisonment in Carisbrook Castle—Treaty with the Scots, known by the name of The Engagement—The Engagers enter England with an Army, and are defeated—High Court of Justice appointed to try the King—the Trial—Execution of Charles I.

Our last chapter concluded with the dishonourable transaction by which the Scottish army surrendered Charles I. into the hands of the Parliament of England, on receiving security for a sum of arrears due to them by that body.

The Commissioners of Parliament, thus possessed of the King's person, conducted him as a state prisoner to Holdenby House, in Northumberland, which had been assigned as his temporary residence; but from which a power different from theirs was soon about to withdraw him.

The Independents, as I have said, highly resented as a tyranny the establishment of Presbytery, however temporary, or however mitigated, in the form of a national church; and were no less displeased, that the army, whose ranks were chiefly filled with these military saints, as they called themselves, was, in the

event of peace, which seemed close at hand, threatened either to be sent to Ireland, or disbanded. The discontent among the English soldiery became general; they saw that the use made of the victories, which their valour had chiefly contributed to gain, would be to reduce and disarm them, and send out of the kingdom such as might be suffered to retain their arms and military character. And besides the loss of pay, profession, and importance, the sectaries had every reason to apprehend the imposition of the Presbyterian yoke, as they termed the discipline of that church.

These mutinous dispositions were secretly encouraged by Cromwell, Ireton, and Fleetwood, officers of high rank and influence, to whom the Parliament had intrusted the charge of pacifying them. At length the army assumed the appearance of a separate body in the state, whose affairs were managed by a council of superior officers, with assistance from a committee of persons, called Agitators, being two privates chosen from each company. These bold and unscrupulous men determined to get possession of the person of the King, and to withdraw him from the power of the Parliament.

In pursuance of this resolution, Joice, originally a tailor, now a cornet, and a furious advocate for the cause of the army, on the 4th June, 1647, appeared suddenly at midnight before Holdenby House. The troops employed by the Commissioners to guard the King's person, being infected, it may be supposed, with the general feeling of the army, offered no re-

sistance. Joice, with little ceremony, intruded himself, armed with his pistols, into the King's sleeping apartment, and informed his Majesty that he must please to attend him. "Where is your commission?" said the unfortunate King. "Yonder it is," answered the rude soldier, pointing to his troop of horse, which, by the early dawning, was seen drawn up in the court yard of the palace.—"It is written in legible characters," replied Charles; and without further remonstrance, he prepared to attend the escort.

The King was conducted to Newmarket, and from thence to the palace of Hampton Court; and though in the hands of a body which had no lawful authority or responsible character, he was at first treated with more respect, and even kindness, than he had experienced either from the Scottish army, or from the English Commissioners. The officers distrusted, perhaps, the security of their own power, for they offered a pacification on easy terms. They asked an equal national representation, freely chosen; stipulated that the two Houses of Parliament should enjoy the command of the militia for fourteen years; and even agreed that the order of Bishops should be re-established, but without any temporal power or coercive jurisdiction.

So far the terms were more moderate than, from such men and in such a moment, the King could have expected. But on one point the council of officers were rigidly determined; they insisted, that seven of the adherents of

Charles, chosen from those who had, with wisdom or with valour, best supported the sinking cause of royalty, should be declared incapable of pardon. Charles was equally resolute in resisting this point; his conscience had suffered too deeply upon the occasion of Strafford's execution, to which he had yielded in the beginning of these troubles, to permit him ever to be tempted again to abandon a friend.

In the meantime the Parliament were preparing to exert their authority in opposing and checking the unconstitutional power assumed by the army; and the city of London, chiefly composed of Presbyterians, showed a general disposition to stand by the Houses of Legislature. But when that formidable army drew near to London, both Parliament and citizens became intimidated; and the former expelled from their seats the leading Presbyterian members, and suffered the independents to dictate to the dispirited remainder what measures they judged necessary.

Prudence would, at this moment, have strongly recommended to Charles an agreement with the army. But the Presbyterians of England had not resigned hopes; and the whole kingdom of Scotland, incensed at the triumph of the Sectaries, and the contumely offered to the Solemn League and Covenant, which had been stigmatized, in the House of Commons, as an Almanack out of date, their Commissioners made, in private, liberal offers to restore the King by force of arms. In listening to these proposals, Charles flattered him-

self that he should be able to hold the balance betwixt the Presbyterians and Independents; but he mistook the spirit of the latter party, from whom this private negotiation did not long remain a secret, and who were highly incensed by the discovery.

The Presbyterians had undertaken the war with professions of profound respect towards the King's person and dignity. They had always protested that they made war against the evil counsellors of the King, but not against his person; and their ordinances, while they were directed against the Malignants, as they termed the Royalists, ran in the King's own name, as well as in that of the two Houses of Parliament, by whose sole authority they were sent forth. The Independents, on the contrary, boldly declared themselves at war with *the Man* Charles, as the abuser of the regal power, and the oppressor of the saints. Cromwell himself avouched such doctrines in open Parliament. He said it was childish to talk of there being no war with the King's person, when Charles appeared in armour, and at the head of his troops in open battle; and that he himself was so far from feeling any scruple on the subject, that he would fire his pistol at the King as readily as at any of his adherents, should he meet him in the fight.

After the discovery of the King's treaty with the Scottish Commissioners, Cromwell admitting Charles's powers of understanding and reasoning, denounced him as a man of the deepest dissimulation, who had broken faith,

by professing an entire reliance on the wisdom of the Parliament, while, by a separate negotiation with the Scottish Commissioners, he was endeavouring to rekindle the flames of civil war between the sister kingdoms. He required, and by the now irresistible interest of the Independents he obtained, a declaration from the House, that the Parliament would receive no further applications from Charles, and make no addresses to him in future.

The unfortunate King, while in the power of this uncompromising faction, by whom his authority seemed to be suspended, if not abolished, ought to have been aware, that if he was to succeed in any accommodation with them at all, it could only be by accepting, without delay or hesitation, such terms as they were disposed to allow him. If he could have succeeded in gratifying their principal officers by promises of wealth, rank, and distinction, which were liberally tendered to them, it was probable that their influence might have induced their followers to acquiesce in his restoration, especially if it afforded the means of disconcerting the plans of the Presbyterians. But Charles ought, at the same time, to have reflected, that any appearance of procrastination on his part, must give rise to suspicions of his sincerity; and that the Independents, having once adopted an idea that he was trifling with, or deceiving them, had none of that sanctimonious respect for his title, or person, that could prevent his experiencing the utmost rigour.

The Independents and their military council, accordingly, distrusting the sincerity of Charles, and feeling every day the increase of their power, began to think of establishing it on an entirely different basis from that of monarchy. They withdrew from the King the solemn marks of respect with which he had been hitherto indulged, treated him with neglect and incivility, confined his person more closely, and permitted none to have access to him, but such as had their confidence.

Alarmed at these ominous severities, Charles now resolved to escape by flight, and left Hampton Court accordingly. Unhappily, either misled by his attendant or by his own indiscretion, he took refuge in the Isle of Wight, where the governor of Carisbrook Castle was the friend of Cromwell, and a fierce Independent. Here the unfortunate monarch only fell into a captivity more solitary, more severe, and more comfortless, than any which he had yet experienced. He himself pointed out to Sir Philip Warwick an old greyheaded domestic who brought in wood to the fire, and observed, that the conversation of that menial was the best that he had been suffered to enjoy for months. There is even reason to think his life was aimed at, and that he was encouraged to make an effort to escape from a window in the castle, while a person was placed in readiness to shoot him as he was engaged in the attempt.

The council of war renounced all further communication with Charles; the Parliament,

now under the Independent influence, sent down Commissioners to treat, but with preliminary conditions harder than any yet offered to him. Two resources remained to him—the services of the disbanded loyalists, whom his faithful adherents might again summon to arms—but they were dispersed, disarmed, and heart-broken; or the assistance of the Scots—but they were distant and disunited. Yet Charles resolved to try his fortunes on this perilous cast, rather than treat with the Parliament, influenced as it was by the army.

The presence of two Scottish Commissioners, who had accompanied those of the Parliament to Carisbrook, enabled Charles to execute a secret treaty with them, by which he agreed to confirm the Solemn League and Covenant, establish Presbytery, at least for a season, and concur in the extirpation of the Sectaries. These articles, if they had been granted while Charles was at Newcastle, would have been sufficient to have prevented the surrender of his person by the Scottish army; but it was the King's unfortunate lot, on this, as on all former occasions, to delay his concessions until they came too late.

When this treaty (which was called the Engagement, because the Commissioners engaged to restore the King by force of arms) was presented to the Scottish Parliament, it was approved by the more moderate part of the Presbyterians, who were led by the Duke of Hamilton, together with his brother the Earl of Lanark, the Lord Chancellor Loudon, and

the Earl of Lauderdale; this last being destined to make a remarkable figure in the next reign. But the majority of the Presbyterian clergy, headed by the more zealous among their hearers, declared that the concessions of the King were totally insufficient to engage Scotland in a new war, as affording no adequate cause for a quarrel with England. This party was headed by the Marquis of Argyle.

I may here mention respecting this nobleman, that after Montrose's army was disbanded, he had taken severe vengeance on the MacDonalds, and other clans who had assisted in the desolation of Argyleshire. Having the aid of David Lesley, with a body of regular troops, he reduced successively some forts into which Alaster Macdonald (Colkitto) had thrown garrisons, and uniformly put the prisoners to the sword. The MacDougals were almost exterminated in one indiscriminate slaughter, and the Lamonts were put to death in another act of massacre. Sir James Turner, an officer who served under Lesley, lays the blame of these inhumanities on a hard-hearted clergyman called Neaves. David Lesley was disgusted at it, and when, after some such sanguinary execution, he saw his chaplain with his shoes stained with blood, he asked him reproachfully, "Have you enough of it now, Master John?"

These atrocities, by whomsoever committed, must have been perpetrated in revenge of the sufferings of Argyle and his clan; and to these must be added the death of old Colkitto, who,

taken in one of these Highland forts, was tried by a jury convened by authority of George Campbell, the Sheriff Substitute of Argyle, from whose sentence we are told very few escaped, and was executed of course.

All these grounds of offence having been given to the Royalists, in a corner of the country where revenge was considered as a duty and a virtue, it is not extraordinary that Argyle should have objected most earnestly to the Engagement, which was an enterprise in which the King's interest was to be defended, with more slender precautions against the Malignants, than seemed consistent with the safety of those who had been most violent against them. Many of the best officers of the late army declined to serve with the new levies, until the Church should approve the cause of quarrel. The Parliament, however, moved by compassion for their native monarch, and willing to obliterate the disgrace which attached to the surrender of the King at Newcastle, appointed an army to be levied. The kingdom was thus thrown into the utmost confusion between the various factions of the Engagers and their opponents. The civil magistrates, obeying the commands of the Parliament, ordered the subjects to assume arms under pain of temporal punishment; while the clergy, from the pulpit, denounced the vengeance of Heaven against those who obeyed he summons.

The Engagers prevailed so far as to raise a tumultuary and ill-disciplined army of about

fifteen thousand men, which was commanded by the Duke of Hamilton. This ill-fated nobleman deserved the praise of being a moderate man during all the previous struggles; and, though loving his King, had always endeavoured to reconcile his administration with the rights, and even the prejudices, of his countrymen. But he had little decision of character, and less military skill. While the Scots were preparing their succours slowly, and with hesitation, the English cavaliers, impatient at the danger and captivity of the King, took arms. But their insurrections were so ill connected with each other, that they were crushed successively, save in two cases, where the insurgents made themselves masters of Colchester and Pembroke, in which towns they were instantly besieged.

Hamilton ought to have advanced with all speed to raise the siege of these places; but instead of this, he loitered away more than forty days in Lancashire, until Cromwell came upon him near Warrington, where head and heart seem alike to have failed him. Without even an attempt at resistance, he abandoned his enterprise, and made a disorderly retreat, leaving his artillery and baggage. Baillie, with the infantry, being deserted by his General, surrendered to the enemy at Uttoxeter; and Hamilton himself, with the cavalry, took the same deplorable course. None escaped save a resolute body of men under the Earl of Calender, who broke through the enemy, and forced their way back to their own country.

The news of this disaster flew to Scotland. The refractory clergy took the merit of having prophesied the downfall of the Engagers, and stirred up the more zealous Presbyterians to take possession of the government. Argyle drew to arms in the Highlands, whilst the western peasantry assembling, and headed by their divines, repaired to Edinburgh. This insurrection was called the Whigamores' Raid, from the word, *whig*, *whig*, that is, *get on*, *get on*, which is used by the western peasants in driving their horses,—a name destined to become the distinction of a powerful party in British history.

The Earl of Lanark was at the head of some troops on the side of the Engagement, but, afraid of provoking the English, in whose hands his brother Hamilton was a prisoner, he made no material opposition. Argyle became once more the head of the government. It was owing to this revolution that Cromwell advanced to the Borders, and, instead of finding any enemies to fight with, was received by the victorious Whigamores as a friend and brother. Their horror at an army of Sectaries had been entirely overpowered by their far more violent repugnance to unite with Cavaliers and Malignants. Cromwell, on that occasion, held much intimate correspondence with Argyle; which made it generally believed that the Marquis acquiesced in the violent measures which were to be adopted by the successful General against the captive King, whose fate was now decided upon.

During these military transactions, Charles had been engaged in a new treaty with the Parliament, which was conducted at Newport. It was set on foot in consequence of Cromwell's absence with his army, which restored the Parliament to some freedom of debate, and the Presbyterian members to a portion of their influence. If any thing could have saved that unfortunate Prince, it might have been by accomplishing an agreement with the House of Commons, while Hamilton's army was yet entire, and before the insurrections of the Royalists had been entirely suppressed. But he delayed closing the treaty until the army returned, flushed with victory over the English Cavaliers and Scottish Engagers, and denouncing vengeance on the head of the King, whom they accused of being the sole author of the civil war, and liable to punishment as such. This became the language of the whole party. The pulpits rung with the exhortations of the military preachers, demanding that the King should be given over, as a public enemy, to a public trial.

It was in vain that Charles had at length, with lingering reluctance, yielded every request which the Parliament could demand of him. It was equally in vain that the Parliament had publicly declared that the concessions made by the King were sufficient to form the basis of a satisfactory peace. The army, stirred up by their ambitious officers and fanatic preachers, were resolved that Charles should be put to an open and ignominious death; and

a sufficient force of soldiery was stationed in and around London to make resistance impossible, either on the part of the Presbyterians or the Royalists.

In order to secure a majority in the House of Commons, Colonel Pride, a man who had been a brewer, drew up his regiment at the doors of the House of Parliament, and in the streets adjacent, and secured the persons of upwards of one hundred and fifty members, who, being supposed favourable to reconciliation with the King, were arrested and thrown into prison. This act of violence was called Pride's Purge. At the same time, the House of Lords was shut up. The remainder of the House of Commons, who alone were permitted to sit and vote, were all of the Independent party, and ready to do whatever should be required by the soldiers.

This remnant of a Parliament, under the influence of the swords of their own soldiers, proceeded to nominate what was called a High Court of Justice for the trial of King Charles, charged with treason, as they termed it, against the people of England. The Court consisted of one hundred and thirty persons, chosen from the army, the Parliament, and from such of the citizens of London as were affected to the proposed change of government. Many of the judges so nominated refused, notwithstanding, to act upon such a commission. Meantime, the great body of the English people beheld these strange preparations with grief and terror. The Scots, broken by the defeat of Hamil-

ton and the success of the Whigamores' Raid, had no means of giving assistance.

Those who drove this procedure forward were of different classes, urged by different motives.

The higher officers of the army, Cromwell, Ireton, and others, seeing they could not rise by means of a treaty with Charles, had resolved to dethrone and put him to death, in order to establish a military government in their own persons. These men had a distinct aim, and they in some degree attained it. There were others among the Independent party, who thought they had offended the King so far beyond forgiveness, that his deposition and death were necessary for their own safety. But there were also among the Independent members of Parliament men of a nobler character.

There were statesmen who had bewildered themselves with meditating upon theoretical schemes, till they had fancied the possibility of erecting a system of republican government on the foundation of the ancient monarchy of England. Such men, imposed on by a splendid dream of unattainable freedom, imagined that the violence put upon the Parliament by the soldiery, and the death of the King, when it should take place, were but necessary steps to the establishment of this visionary fabric, like the pulling down of an old edifice to make room for a new building.

After this fanciful class of politicians, came enthusiasts of another and coarser description, influenced by the wild harangues of their

crack-brained preachers, who saw in Charles not only the head of the enemies with whom they had been contending for four years with various fortune, but also a wicked King of Amalekites, delivered up to them to be hewn in pieces in the name of Heaven. Such were the various motives which urged the actors in this extraordinary scene.

The pretext by which they coloured these proceedings was, that the King had levied war against his people, to extend over them an unlawful authority. If this had been true in point of fact, it was no ground of charge in point of law; for the constitution of England declares that the King can do no wrong, that is, cannot be made responsible for any wrong which he does. The vengeance of the laws, when such wrong is committed, is most justly directed against those wicked ministers by whom the culpable measure is contrived, and the agents by whom it is executed. The constitution of England wisely rests on the principle, that if the counsellors and instruments of a prince's pleasure are kept under wholesome terror of the laws, there is no risk of the monarch, in his own unassisted person, transgressing the limits of his authority.

But in fact the King had not taken arms against the Parliament to gain any *new* and extraordinary extent of power. It is no doubt true, that the Parliament, when summoned together, had many just grievances to complain of; but these were not, in general, innovations of Charles, but such exertions of power as had

been customary in the four last reigns, when the crown of England had been freed from the restraint of the Barons, without being sufficiently subjected to the control of the House of Commons, representing the people at large. They were, however, very bad precedents; and, since the King had shown a desire to follow them, the Parliament were most justly called upon to resist the repetition of old encroachments upon their liberty.

But before the war broke out, the King had relinquished in favour of the Commons all they had demanded. The ultimate cause of quarrel was, which party should have the command of the militia or public force of the kingdom. This was a constitutional part of the King's prerogative; for the executive power cannot be said to exist unless united with the power of the sword. Violence on each side heightened the general want of confidence. The Parliament, as has been before stated, garrisoned, and held out the town of Hull against Charles; and the King infringed the privileges of the Commons, by coming with an armed train to arrest five of their members during the sitting of Parliament. So that the war must be justly imputed to a train of long-protracted quarrels, in which neither party could be termed wholly right, and still less entirely wrong, but which created so much jealousy on both sides as could scarcely terminate otherwise than in civil war.

The High Court of Justice, nevertheless, was opened, and the King was brought to the

bar on 19th January, 1649. The soldiers, who crowded the avenues, were taught to cry out for justice upon the royal prisoner. When a bystander, affected by the contrast betwixt the King's present and former condition, could not refrain from saying aloud, "God save your Majesty," he was struck and beaten by the guards around him—"A rude chastisement," said the King, "for so slight an offence." Charles behaved throughout the whole of the trying scene with the utmost dignity. He bore, without complaining, the reproaches of murderer and tyrant, which were showered on him by the riotous soldiery; and when a ruffian spit in his face, the captive monarch wiped it off with his handkerchief, and only said, "Poor creatures! for half a crown they would do the same to their father."

When the deed of accusation, stated to be in the name of the people of England, was read, a voice from one of the galleries exclaimed, "Not the tenth part of them?" Again, as the names of the judges were called over, when that of General Fairfax occurred, the same voice replied, "He has more sense than to be here." Upon the officer who commanded the guard ordering the musketeers to fire into the gallery from which the interruption came, the speaker was discovered to be Lady Fairfax, wife of Sir Thomas, the General of the forces, and a daughter of the noble house Vere, who in this manner declared her resentment at the extraordinary scene.

The King, when placed at the bar, looked

around on the awful preparations for trial, on the bench, crowded with avowed enemies, and displaying what was still more painful, the faces of one or two ungrateful friends, without losing his steady composure. When the public accuser began to speak, he touched him with his staff, and sternly admonished him to forbear. He afterwards displayed both talent and boldness in his own defence. He disowned the authority of the novel and incompetent court before which he was placed; reminded those who sat as his judges, that he was their lawful King, answerable indeed to God for the use of his power, but declared by the constitution incapable of doing wrong. Even if the authority of the people were sufficient to place him before the bar, he denied that it had been obtained. The act of violence, he justly stated, was the deed of a few daring men, who had violated, by military force, the freedom of the House of Commons, and altogether destroyed the House of Peers. He declared that he spoke not for himself, but for the sake of the laws and liberties of England.

Though repeatedly interrupted by Bradshaw, a lawyer, president of the pretended High Court of Justice, Charles pronounced his defence in a manly, yet temperate manner. Being then three times called on to answer to the charge, he as often declined the jurisdiction of the Court. Sentence of death was then pronounced, to be executed in front of the royal palace, lately his own.

On the 30th January, 1649 Charles I. was

brought forth through one of the windows in front of the Banqueting House at Whitehall, upon a large scaffold hung with black, and closely surrounded with guards. Two executioners in masks attended, (one wearing a long grey beard,) beside a block and cushion. Juxon, a bishop of the Church of England, assisted the King's devotions. As Charles laid his head on the block, he addressed to the bishop, emphatically, the word, *remember*, and then gave the signal for the fatal stroke. The one executioner struck the head from the shoulders at a single blow; the other held it up, and proclaimed it the head of a traitor. The soldiers shouted in triumph, but the multitude generally burst out into tears and lamentations.

This tragic spectacle was far from accomplishing the purpose intended by those who had designed it. On the contrary, the King's serene and religious behaviour at his trial and execution excited the sympathy and sorrow of many who had been his enemies when in power; the injustice and brutality which he bore with so much dignity, overpowered the remembrance of the errors of which he had been guilty; and the almost universal sense of the iniquity of his sentence, was a principal cause of the subsequent restoration of his family to the throne.

CHAP. XIII.

Montrose makes a Descent upon the Highlands, is taken Prisoner, and Executed—Charles II. being declared King, arrives in Scotland —Cromwell's Invasion of Scotland—Battle of Dunbar—Coronation of Charles II.—He takes the Command of the Army, marches into England, is defeated at Worcester, and escapes abroad—War in Scotland under General Monk—Cromwell makes himself Lord Protector of the Republics of Great Britain and Ireland—Glencairn's Rising—Exploits of Evan Dhu, of Lochiel, Chief of the Camerons.

The death of Charles I. was nowhere more deeply resented than in his native country of Scotland; and their national pride was the more hurt, that they could not but be conscious that the surrender of his person by the Scottish army at Newcastle, was the event which contributed immediately to place him in the hands of his enemies.

The government, since the Whigamores' Raid, had continued in the hands of Argyle and the more rigid Presbyterians; but even they, no friends to the House of Stewart, were bound by the Covenant which was their rule in all things, to acknowledge the hereditary descent of their ancient Kings, and call to the throne Charles, the eldest son of the deceased mo-

narch, providing he would consent to unite with his subjects in taking the Solemn League and Covenant, for the support of Presbytery, and the putting down of all other forms of religion.

The Scottish Parliament met, and resolved accordingly to proclaim Charles II. their lawful sovereign; but, at the same time, not to admit him to the actual power as such, until he should give security for the religion, unity, and peace of the kingdoms. Commissioners were sent to wait upon Charles, who had retreated to the continent, in order to offer him the throne of Scotland on these terms.

The young Prince had already around him counsellors of a different character. The celebrated Marquis of Montrose, and other Scottish nobles, few in number, but animated by their leader's courage and zeal, advised him to reject the proposal of the Presbyterians to recall him to the royal dignity on such conditions, and offered their swords and lives to place him on the throne by force of arms.

It appears that Charles II., who never had any deep sense of integrity, was willing to treat with each of these parties at one and the same time, and that he granted a commission to the Marquis to attempt a descent on Scotland, taking the chance of what might be accomplished by his far-famed fortune and dauntless enterprise, while he kept a negotiation afloat with the Presbyterian commissioners, in case of Montrose's failure.

That intrepid but rash enthusiast embarked at Hamburgh with some arms and treasure,

supplied by the northern courts of Europe. His fame drew around him a few of the emigrant Royalists, chiefly Scottish, and he recruited about six hundred German mercenaries. His first descent was on the Orkney Islands, where he forced to arms a few hundred unwarlike fishermen. He next disembarked on the mainland; but the natives fled from him, remembering the former excesses of his army. Strachan, an officer under Lesley, came upon the Marquis by surprise, near a pass called Invercharron, on the confines of Ross-shire. The Orkney men made but little resistance; the Germans retired to a wood, and there surrendered; the few Scottish companions of Montrose fought bravely, but in vain. Many gallant cavaliers were made prisoners.

Montrose, when the day was irretrievably lost, threw off his cloak bearing the star, and afterwards changed clothes with an ordinary Highland kern, that he might endeavour to effect his escape. Exhausted with fatigue and hunger, he was at length taken by a Ross-shire chief, Mac-Leod of Assint, who happened to be out with a party of his men in arms. The Marquis discovered himself to this man, thinking himself secure of favour, since Assint had been once his own follower. But tempted by a reward of four hundred bolls of meal, this wretched laird delivered his old commander to the unfriendly hands of David Lesley.

The Covenanters, when he who had so often made them tremble, was at length delivered into their hands, celebrated their victory with

all the exultation of mean, timid. and sullen spirits, suddenly released from apprehension of imminent danger. Montrose was dragged in a sort of triumph from town to town, in the mean garb in which he had disguised himself for flight. To the honour of the town of Dundee, which, you will recollect, had been partly plundered, and partly burnt by his forces, during his eventful progress in 1645, the citizens of that town were the first who supplied their fallen foe with clothes befitting his rank, with money, and with necessaries. The Marquis himself must have felt this as a severe rebuke for the wasteful mode in which he had carried on his warfare ; and it was a still more piercing reproach to the unworthy victors, who now triumphed over an heroic enemy in the same manner as they would have done over a detected felon.

While Montrose was confined in the house of the Laird of Grange, he had almost made his escape through the bold stratagem of the Laird's wife, a descendant of the house of Somerville. This lady's address had drenched the guards with liquor ; and the Marquis, disguised in a female dress, with which she had furnished him, had already passed the sleeping sentinels, when he was challenged and stopped by a half-drunken soldier, who had been rambling about without any duty or purpose. The alarm being given, he was again secured, and the lady's plot was of no avail. She escaped punishment only by her husband's connexion with the ruling party.

Before Montrose reached Edinburgh, he had been condemned by the Parliament to the death of a traitor. The sentence was pronounced, without further trial, upon an act of attainder passed whilst he was plundering Argyle in the winter of 1644; and it was studiously aggravated by every species of infamy.

The Marquis was, according to the special order of Parliament, met at the gates by the magistrates, attended by the common hangman, who was clad for the time in his own livery. He was appointed, as the most infamous mode of execution, to be hanged on a gibbet thirty feet high, his head to be planted on the tolbooth, or prison of Edinburgh, his body to be quartered, and his limbs to be placed over the gates of the principal towns of Scotland. According to the sentence, he was conducted to jail on a cart, bound and bareheaded, the horse led by the executioner, wearing his bonnet, and the noble prisoner exposed to the scorn of the people, who were expected to hoot at him and revile him. But the rabble, who came out with the rudest purposes, relented when they saw the dignity of his bearing; and silence, accompanied by the sighs and tears of the crowd, attended the progress, which his enemies had designed should excite other emotions. The only observation he made was, that "the ceremonial of his entrance had been somewhat fatiguing and tedious."

He appeared before the Parliament, to hear the terms of his sentence, with the same manly indifference. He gazed around on his assem-

bled enemies with as much composure as the most unconcerned spectator; heard Loudon, the Chancellor, upbraid him, in a long and violent declamation, with the breach of both the first and second Covenant; with his cruel wars at the head of the savage Irish and Highlandmen; and with the murders, treasons, and conflagrations, which they had occasioned.

When the Chancellor had finished, Montrose with difficulty got permission to reply. He told the Parliament, with his usual boldness, that if he appeared before them uncovered, and addressed them with respect, it was only because the King had acknowledged their assembly, by entering into a treaty with them. He admitted he had taken the first, or National Covenant, and had acted upon it so long as it was confined to its proper purposes, but had dissented from and opposed those who had used it as a covert for assailing the royal authority. "The second, or Solemn League and Covenant," he said, "he had never taken, and was in no respect bound by it. He had made war by the King's express commission; and although it was impossible, in the course of hostilities, absolutely to prevent acts of military violence, he had always disowned and punished such irregularities. He had never," he said, "spilt the blood of a prisoner, even in retaliation of the cold-blooded murder of his officers and friends—nay, he had spared the lives of thousands in the very shock of battle. His last undertaking," he continued, "was carried on at the express command of Charles II., whom they had pro-

claimed their sovereign, and with whom they were treating as such. Therefore, he desired to be used by them as a man and a Christian, to whom many of them had been indebted for life and property, when the fate of war had placed both in his power. He required them, in conclusion, to proceed with him according to the laws of nature and nations, but especially according to those of Scotland, as they themselves would expect to be judged when they stood at the bar of Almighty God."

The sentence already mentioned was then read to the undaunted prisoner, on which he observed, he was more honoured in having his head set on the prison, for the cause in which he died, than he would have been in having his picture in the King's bed-chamber. As to the distribution of his limbs, he said he wished he had flesh enough to send some to each city of Europe, in memory of the cause in which he died. He spent the night in reducing these ideas into poetry.

Early on the morning of the next day he was awakened by the drums and trumpets calling out the guards, by order of Parliament, to attend on his execution. "Alas!" he said, "I have given these good folks much trouble while alive, and do I continue to be a terror to them on the day I am to die?"

The clergy importuned him, urging repentance of his sins, and offering, on his expressing such compunction, to relieve him from the sentence of excommunication, under which he laboured. He calmly replied, that though the

excommunication had been rashly pronounced, yet it gave him pain, and he desired to be freed from it, if a relaxation could be obtained, by expressing penitence for his offences as a man; but that he had committed none in his duty to his prince and country, and had none to acknowledge or repent of.

Johnstone of Wariston, an eminent Covenanter, intruded himself on the noble prisoner, while he was combing the long curled hair, which he wore as a cavalier. Wariston, a gloomy fanatic, hinted as if it were but an idle employment at so solemn a time. "I will arrange my head as I please to-day, while it is still my own," answered Montrose; "to-morrow it will be yours, and you may deal with it as you list."

The Marquis walked on foot from the prison to the Grassmarket, the common place of execution for the basest felons, where a gibbet of extraordinary height, with a scaffold covered with black cloth, were erected. Here he was again pressed by the Presbyterian clergy to own his guilt. Their cruel and illiberal officiousness, could not disturb the serenity of his temper.

To exaggerate the infamy of his punishment, or rather to show the mean spite of his enemies, a book, containing the printed history of his exploits, was hung around his neck by the hangman. This insult, likewise, he treated with contempt, saying he accounted such a record of his services to his prince as a symbol equally honourable with the badge of the Gar-

ter, which the King had bestowed on him. In all other particulars, Montrose bore himself with the same calm dignity, and finally submitted to execution with such resolved courage, that many, even of his bitterest enemies, wept on the occasion. He suffered on the 21st May, 1650.

Argyle, the mortal foe of Montrose, exulted in private over the death of his enemy, but abstained from appearing in Parliament when he was condemned, and from witnessing his execution. He is even said to have shed tears when he heard the scene rehearsed. His son, Lord Lorn, was less scrupulous; he looked on his feudal enemy's last moments, and even watched the blows of the executioner's axe, while he dissevered the head from the body. His cruelty was requited in the subsequent reign; and indeed Heaven soon after made manifest the folly, as well as guilt, which destroyed this celebrated commander, at a time when approaching war might have rendered his talents invaluable to his country.

Other noble Scottish blood was spilt at the same time, both at home and in England. The Marquis of Huntly, who had always acted for the King, though he had injured his affairs by his hesitation to co-operate with Montrose, was beheaded at Edinburgh; and Urry, who had been sometimes the enemy, sometimes the follower of Montrose, was executed with others of the Marquis's principal followers.

The unfortunate Duke of Hamilton, a man of a gentle but indecisive character, was taken,

as I have told you, in his attempt to invade England and deliver the King, whom he seems to have served with fidelity, though he fell under his suspicion, and even suffered a long imprisonment by the royal order. While he was confined at Windsor, Charles, previous to his trial, was brought there by the soldiers. The dethroned King was permitted a momentary interview with the subject, who had lost fortune and liberty in his cause. Hamilton burst into tears, and flung himself at the King's feet, exclaiming, "My dear master!"—"I have been a *dear* master to you indeed," said Charles, kindly raising him.

After the execution of the King, Hamilton, with the Earl of Holland, Lord Capel, and others, who had promoted the rising of the royalists on different points, were condemned to be beheaded. A stout old cavalier, Sir John Owen, was one of the number. When the sentence was pronounced, he exclaimed it was a great honour to a poor Welsh knight to be beheaded with so many nobles, adding, with an oath, "I thought they would have hanged me." This gallant old man's life was spared, when his companions in misfortune were executed.

While these bloody scenes were proceeding, the Commissioners of the Scottish Parliament continued to carry on the treaty with King Charles. He had nearly broken it off, when Montrose's execution was reported to him; but a sense of his own duplicity in maintaining a treaty with the Parliament, while he gave Mon-

trose a commission to invade and make war on them, smothered his complaints on the subject. At length Charles, seeing no other resource, agreed to accept the crown of Scotland on the terms offered, which were those of the most absolute compliance with the will of the Scottish Parliament in civil affairs, and with the pleasure of the General Assembly of the Kirk in ecclesiastical concerns. Above all, the young King promised to take upon him the obligations of the Solemn League and Covenant, and to further them by every means in his power. On these conditions the treaty was concluded; Charles sailed from Holland, and arriving on the coast of Scotland, landed near the mouth of the river Spey, and advanced to Stirling.

Scotland was at this time divided into three parties, highly unfriendly to each other. There were FIRST, the rigid Presbyterians, of whom Argyle was the leader. This was the faction which had since the Whigamores' Raid been in possession of the supreme power of government, and with their leaders the King had made his treaty in Holland. SECONDLY, the moderate Presbyterians, called the Engagers, who had joined with Hamilton in his incursion into England. These were headed by the Earl of Lanark, who succeeded to the dukedom of Hamilton on the execution of his brother; by Lauderdale, a man of very considerable talents; Dunfermline, and others. THIRDLY, there were the absolute Loyalists, friends and followers of Montrose; such as the Marquis of

Huntly, Lord Ogilvy, a few other nobles and gentlemen, and perhaps some Highland chiefs, too ignorant and too distant to have any influence in state affairs.

As all these three parties acknowledged, with more or less warmth, the sovereignty of King Charles, it might have seemed no very difficult matter to have united them in the same patriotic purpose of maintaining the national independence of the kingdom. But successful resistance to the English was a task to which the ruling party thought themselves perfectly competent; they entertained the most presumptuous confidence in their own strength, and their clergy assured them, that so far from the aid of either Engagers or Malignants being profitable to them in the common defence, the presence of any such profane assistants would draw down the curse of Heaven on the cause, which, trusted to the hands of true Covenanters only, could not fail to prosper.

Argyle, therefore, and his friends, received the young King with all the outward gestures of profound respect. But they took care to give him his will in no one particular. They excluded from attendance on his person all his English adherents, suspicious of their attachment to Prelacy and malignant opinions. The ministers beset him with exhortations and sermons of immoderate length, introduced on all occasions, and exhausting the patience of a young prince, whose strong sense of the ridiculous, and impatience of serious subjects, led him to receive with heartfelt contempt and disgust the

homely eloquence of the long-winded orators. The preachers also gave him offence by choosing frequently for their themes the sins of his father, the idolatry of his mother, who was a Catholic, and his own ill-disguised disposition to malignity. They numbered up the judgments which, they affirmed, these sins had brought on his father's house, and they prayed that they might not be followed by similar punishments upon Charles himself. These ill-timed and ill-judged admonitions were so often repeated, as to impress on the young King's mind a sensation of dislike and disgust, with which he remembered the Presbyterian preachers as long as he lived.

Sometimes their fanaticism and want of judgment led to ridiculous scenes. It is said, that upon one occasion a devout lady, who lived opposite to the royal lodgings, saw from her window the young King engaged in a game at cards, or some other frivolous amusement, which the rigour of the Covenanters denounced as sinful. The lady communicated this important discovery to her minister, and it reached the ears of the Commission of the Kirk, who named a venerable member of their body to rebuke the monarch personally for this act of backsliding. The clergyman to whom this delicate commission was intrusted, was a shrewd old man, who saw no great wisdom in the proceeding of his brethren, but executed their commands with courtly dexterity, and summed up his ghostly admonition with a request, that when his Majesty indulged in simi-

lar recreations, he would be pleased to take the precaution of shutting the windows. The King laughed, and was glad to escape so well from the apprehended lecture. But events were fast approaching which had no jesting aspect.

England, to which you must now turn your attention, had totally changed its outward constitution since the death of the king. Cromwell, who, using the victorious army as his tools, was already in the real possession of the supreme power, had still more tasks than one to accomplish, before he dared venture to assume the external appearance of it. He suffered, therefore, the diminished and mutilated House of Commons to exist for a season, during which the philosophical Republicans of the party passed resolutions that monarchy should never be again established in England; that the power of the Executive Government should be lodged in a Council of State; and that the House of Lords should be abolished.

Meantime, Cromwell led in person a part of his victorious army to Ireland, which had been the scene of more frightful disorders than England, or even Scotland. These had begun by the Catholic inhabitants rising upon the Protestants, and murdering many thousands of them in what was termed the Irish Massacre. This had been followed by a general war between the religions; but at length the address of the Duke of Ormond, as devoted a loyalist as Montrose, contrived to engage a large portion of the Catholics on the side of Charles; and Ireland became the place of refuge to all

the Cavaliers, or remains of the royal party, who began to assume a formidable appearance in that island.

The arrival of Cromwell suddenly changed this gleam of fortune into cloud and storm. Wherever this fated General appeared he was victorious, and in Ireland, in order perhaps to strike terror into a fierce people, for Oliver Cromwell was not blood-thirsty by disposition, he made dreadful execution among the vanquished, particularly at the storming of the town of Drogheda, where his victorious troops spared neither sex nor age. He now returned to England, with even greater terror attached to his name than before.

The new Commonwealth of England had no purpose that the son of the King whom they had put to death, should be suffered to establish himself quietly in the sister kingdom of Scotland, and enjoy the power when opportunity offered of again calling to arms his numerous adherents in England, and disturbing or perhaps destroying their new-modelled republic. They were resolved to prevent this danger by making war on Scotland, whilst still weakened by her domestic dissensions; and compelling her to adopt the constitution of a republic, to become confederated with their own. This proposal was of course haughtily rejected by the Scots, as it implied a renunciation at once of King and Kirk, and a total alteration of the Scottish constitution in civil and ecclesiastical government. The ruling parties of both nations, therefore, prepared for the contest.

The rigid Presbyterians in Scotland showed now a double anxiety to exclude from their army all, however otherwise well qualified to assist in such a crisis, whom they regarded as suspicious in point of doctrine, whether as absolute Malignants, or as approaching nearer to their own doctrines, by professing a moderate and tolerant attachment to Presbytery.

Yet even without the assistance of these excluded parties, the Convention of Estates assembled a fine army, full of men enthusiastic in the cause in which they were about to fight; and feeling all the impulse which could be given by the rude eloquence of their favourite ministers. Unfortunately the preachers were not disposed to limit themselves to the task of animating the courage of the soldiers; but were so presumptuous as to interfere with, and control the plans of the General, and movements of the army.

The army of England, consisting almost entirely of Independents, amongst whom any man who chose might exert the office of a clergyman, had a resemblance to the Presbyterian troops of Scotland, for both armies professed to appeal to Heaven for the justice of their cause; and both resounded with psalms, prayers, exhortations, and religious exercises, to confirm the faith, and animate the zeal of the soldiers.

Both used the same language in their proclamations against each other, and it was such as implied a war rather on account of religion than of temporal interests. The Scottish pro

clamations declared the army commanded by Cromwell to be an union of the most perverse heretical sectaries, of every different persuasion, agreeing in nothing, saving their desire to effect the ruin of the unity and discipline of the Christian Church, and the destruction of the Covenant, to which most of their leaders had sworn fidelity. The army of Cromwell replied to them in the same style. They declared that they valued the Christian Churches ten thousand times more than their own lives. They protested that they were not only a rod of iron to dash asunder the common enemies, but a hedge (though unworthy) about the divine vineyard. As for the Covenant, they protested that, would it not seem to make it an object of idolatry, they would be content, if called upon to encounter the Scots in this quarrel, to place the Covenant on the point of their pikes, and let God himself judge whether they or their opponents had best observed the obligations of that national engagement.

Although the contending nations thus nearly resembled each other in their ideas and language, there was betwixt the Scottish and English soldiers one difference, and it proved a material one. In the English army the officers insisted upon being preachers, and though their doctrine was wild enough, their ignorance of theology had no effect on military events. But with the Scots, the Presbyterian clergy were unhappily seized with the opposite rage of acting as officers and generals, and their skill in their own profession of divinity

could not redeem the errors which they committed in the art of war.

Fairfax having declined the command of the English army, his conscience (for he was a Presbyterian) not permitting him to engage in the war, Cromwell accepted with joy the supreme military authority, and prepared for the invasion of Scotland.

The wars between the sister kingdoms seemed now about to be rekindled, after the interval of two thirds of a century; and notwithstanding the greatly superior power of England, there was no room for absolute confidence in her ultimate success. The Scots, though divided into parties, so far as church government was concerned, were unanimous in acknowledging the right of King Charles, whereas the English were far from making common cause against his claims. On the contrary, if the stern army of Sectaries, now about to take the field, should sustain any great disaster, the Cavaliers of England, with great part of the Presbyterians in that country, were alike disposed to put the King once more at the head of the government; so that the fate not of Scotland alone, but of England also, was committed to the event of the present war.

Neither were the armies and generals opposed to each other unworthy of the struggle. If the army of Cromwell consisted of veteran soldiers, inured to constant victory, that of Scotland was fresh, numerous, and masters of their own strong country, which was the destined scene of action. If Cromwell had defeated

the most celebrated generals of the Cavaliers, David Lesley, the effective commander-in-chief in Scotland, had been victor over Montrose, more renowned perhaps than any of them. If Cromwell was a general of the most decisive character, celebrated for the battles which he had won, Lesley was, by early education, a trained soldier, more skilful than his antagonist in taking positions, defending passes, and all the previous arrangements of a campaign. With these advantages on the different sides, the eventual struggle commenced.

Early in the summer of 1650, Cromwell invaded Scotland at the head of his veteran and well-disciplined troops. But, on marching through Berwickshire and East-Lothian, he found that the country was abandoned by the population, and stripped of every thing which could supply the hostile army. Nothing was to be seen save old spectre-looking women, clothed in white flannel, who told the English officers that all the men had taken arms, under command of the Barons.

Subsisting chiefly on the provisions supplied by a fleet, which, sailing along the coast, accompanied his movements, the English General approached the capital, where Lesley had settled his head-quarters. The right wing of the Scottish army rested upon the high grounds at the rise of Arthur's Seat, and the left wing was posted at Leith, while the high bank, formerly called Leith Walk, made a part of his lines, which, defended by a numerous artillery, completely protected the metropolis. Crom-

well skirmished with the Scottish advanced posts near to Restalrig, but his cuirassiers were so warmly encountered, that they gained no advantage, and their General was obliged to withdraw to Musselburgh. His next effort was made from the westward.

The English army made a circuit to Collinton, Redhall, and other places near to the eastern extremity of the Pentland Hills, from which Cromwell hoped to advance on Edinburgh. But Lesley was immediately on his guard. He left his position betwixt Edinburgh and Leith, and took one which covered the city to the westward, and was protected by the Water of Leith, and the several cuts, drains, and mill-leads, at Saughton, Coltbridge, and the houses and villages in that quarter. Here Cromwell again found the Scots in order of battle, and again was obliged to withdraw after a distant cannonade.

The necessity of returning to the neighbourhood of his fleet, obliged Cromwell to march back to his encampment at Musselburgh. Nor was he permitted to remain there in quiet. At the dead of night, a strong body of cavalry, called the regiment of the Kirk, well armed at all points, broke into the English lines, with loud cries of, "God and the Kirk! all is ours." It was with some difficulty that Cromwell rallied his soldiers upon this sudden alarm, in which he sustained considerable loss, though the assailants were finally compelled to retreat.

The situation of the English army now became critical;—their provisions were like to be exhausted, the communication with the fleet

grew daily more precarious, while Lesley, with the same prudence which had hitherto guided his defence, baffled all the schemes of the English leader, without exposing his army to the risk of a general action, until Cromwell, fairly outgeneralled by the address of his enemy, was compelled to retire towards England.

Lesley, on his part, left his lines without delay, for the purpose of intercepting the retreat of the English. Moving by a shorter line, he took possession with his army of the skirts of Lammermoor, a ridge of hills terminating on the sea near the town of Dunbar, abounding with difficult passes, all of which he occupied strongly. Here he proposed to await the attack of the English, with every chance, nay, almost with the certainty, of gaining a great and decisive victory.

Cromwell was reduced to much perplexity. To force his way, it was necessary to attack a tremendous pass called Cockburn's path, where, according to Cromwell's own description, one man might do more to defend, than ten to make way. And if he engaged in this desperate enterprise, he was liable to be attacked by the numerous forces of Lesley in flank and rear. He saw all the danger, and entertained thoughts of embarking his foot on board of his ships, and cutting his own way as he best could, at the head of his cavalry.

At this moment, the interference of the Presbyterian preachers, and the influence which they possessed over the Scottish army and General, ruined this fair promise of success.

In spite of all the prudent remonstrances of Lesley, they insisted that the Scottish army should be led from their strong position, to attack the English upon equal ground. This, in the language of Scripture, they called going down against the Philistines at Gilgal.

Cromwell had slept at the Duke of Roxburghe's house, called Broxmouth, and his army were stationed in the park there, when he received news that the Scots were leaving their fastnesses, and about to hazard battle. He exclaimed, "that God had delivered them into his hands;" and calling for his horse, placed himself at the head of his troops. Coming to the head of a regiment of Lancashire men, he found one of their officers, while they were in the act of marching to battle, in a fit of sudden enthusiasm holding forth or preaching to his men. Cromwell also listened, and seemed affected by his discourse. At this moment the sun showed his broad orb on the level surface of the sea, which is close to the scene of action. "Let the Lord arise," he said, "and let his enemies be scattered;" and presently after, looking upon the field where the battle had now commenced, he added, "I profess they flee."

Cromwell's hopes did not deceive him. The hasty Scottish levies, thus presumptuously opposed to the veteran soldiers of Cromwell, proved unequal to standing the shock. Two regiments fought bravely, and were almost all cut off; but the greater part of Lesley's army fell into confusion without much resistance.

Great slaughter ensued, and many prisoners were made, whom the cruelty of the English government destined to a fate hitherto unknown in Christian warfare. They transported to the English settlements in America those unfortunate captives, subjects of an independent kingdom, who bore arms by order of their own lawful government, and there sold them for slaves.

The decisive defeat at Dunbar opened the whole of the south of Scotland to Cromwell. The Independents found a few friends and brother sectaries among the gentry, who had been hitherto deterred, by the fear of the Presbyterians, from making their opinions public. Almost all the strong places on the south side of the Forth were won by the arms of the English, or yielded by the timidity of their defenders. Edinburgh Castle was surrendered, not without suspicion of gross treachery; and Tantallon, Hume, Roslin, and Borthwick, with other fortresses, fell into their hands.

Internal dissension added to the calamitous state of Scotland. The Committee of Estates, with the King, and the remainder of Lesley's army, retreated to Stirling, where they still hoped to make a stand, by defending the passes of the Forth. A Parliament, held at Perth, were in this extremity disposed to relax in the extreme rigour of their exclusive doctrines, and to admit into the army, which they laboured to reinforce, such of the moderate Presbyterians, or Engagers, and even of the Royalists

and Malignants, as inclined to make a formal confession of their former errors.

The Royalists readily enough complied with this requisition; but as their pretended repentance was generally regarded as a mere farce, submitted to that they might obtain leave to bear arms for the King, the stricter Presbyterians regarded this compromise with Malignants as a sinful seeking for help from Egypt. The Presbyterians of the western countries, in particular, carried this opinion so far, as to think this period of national distress an auspicious time for disclaiming the King's interest and title. Refusing to allow that the victory of Dunbar was owing to the military skill of Cromwell, and the disciplined valour of his troops, they set it down as a chastisement justly inflicted on the Scottish nation for espousing the Royal cause. Under this separate banner there assembled an army of about four thousand men, commanded by Kerr and Strachan. They were resolved, at the same time, to oppose the English invasion, and to fight with the King's forces, and thus embroil the kingdom in a threefold war. The leaders of this third party, who were called Remonstrators, made a smart attack on a large body of English troops, stationed in Hamilton, under General Lambert, and were at first successful; but falling into disorder, owing to their very success, they were ultimately defeated. Kerr, one of their leaders, was wounded, and made prisoner; and Strachan soon afterwards revolted and joined the English army.

Cromwell, in the meanwhile, made the fairest promises to all who would listen to him, and laboured, not altogether in vain, to impress the Presbyterian party with a belief, that they had better join with the Independents, although disallowing of church government, and thus obtain peace and a close alliance with England, than adhere to the cause of the King, who, with his father's house, had, he said, been so long the troublers of Israel. And here I may interrupt the course of public events, to tell you an anecdote not generally known, but curious as illustrating the character of Cromwell.

Shortly after the battle of Dunbar, Cromwell visited Glasgow; and upon Sunday attended the Presbyterian service in the principal church of that city. The preacher, a rigid Presbyterian, was nothing intimidated by the presence of the English General; but entering freely upon state affairs, which were then a common topic in the pulpit, he preached boldly on the errors and heresies of the independent sectaries, insisted on the duty of resisting their doctrines, and even spoke with little respect of the person of Cromwell himself.

An officer who sat behind Cromwell, whispered something in his ear more than once, and the General as often seemed to impose silence upon him. The curiosity of the congregation was strongly excited. At length the service was ended, and Cromwell was in the act of leaving the church, when he cast his eyes on one Wilson, a mechanic, who had long resided at Glasgow, and called on him by name. The

man no sooner saw the General take notice of him than he ran away. Cromwell directed that he should be followed, and brought before him, but without injury. At the same time he sent a civil message to the clergyman who had preached, desiring to see him at his quarters. These things augmented the curiosity of the town's people; and when they saw Wilson led as prisoner to the General's apartments, many remained about the door, watching the result. Wilson soon returned, and joyfully showed his acquaintances some money which the English General had given him to drink his health.

His business with Cromwell was easily explained. This man had been son of a footman who had attended James VI. to England. By some accident Wilson had served his apprenticeship to a shoemaker in the same town where Cromwell's father lived, had often played with Master Oliver while they were both children, and had obliged him by making balls and other playthings for him. When Wilson saw that his old companion recognised him, he ran away, because, recollecting his father had been a servant of the royal family, he thought the General, who was known to have brought the late King to the block, might nourish ill-will against all who were connected with him. But Cromwell had received him kindly, spoken of their childish acquaintance, and gave him some money.

The familiarity with which he seemed to treat him, encouraged Wilson to ask his former friend what it was that passed betwixt the offi-

cer and him, when the preacher was thundering from the pulpit against the sectaries and their General. "He called the minister an insolent rascal," said Cromwell, not unwilling, perhaps, that his forbearance should be made public, "and asked my leave to pull him out of the pulpit by the ears; and I commanded him to sit still, telling him the minister was one fool, and he another." This anecdote serves to show Cromwell's recollection of persons and faces. He next gave audience to the preacher, and used arguments with him which did not reach the public; but were so convincing, that he pronounced a second discourse in the evening, in a tone much mitigated towards Independency and its professors.

While the south of Scotland was overawed, and the Western Remonstrators were dispersed by Cromwell, the Scottish Parliament, though retired beyond the Forth, still maintained a show of decided opposition. They resolved upon the coronation of Charles, a ceremony hitherto deferred, but which they determined now to perform, as a solemn pledge of their resolution to support the constitution and religion of Scotland to the last.

But the melancholy solemnity had been nearly prevented by the absence of the principal personage. Charles, disgusted with the invectives of the Presbyterian clergy, and perhaps remembering the fate of his father at Newcastle, formed a hasty purpose of flying from the Presbyterian camp. He had not been sufficiently aware of the weakness of the Royalists,

who recommended this wild step, and he actually went off to the hills. But he found only a few Highlanders at Clova, without the appearance of an army, which he had promised himself, and was easily induced to return to the camp with a party who had been despatched in pursuit of him.

This excursion, which was called the *Start*, did not greatly tend to increase confidence betwixt the young King and his Presbyterian counsellors. The ceremony of the coronation was performed with such solemnities as the time admitted, but mingled with circumstances which must have been highly disgusting to Charles. The confirmation of the Covenant was introduced as an essential part of the solemnity; and the coronation was preceded by a national fast and humiliation, expressly held on account of the sins of the Royal Family. A suspected hand, that of the Marquis of Argyle, placed an insecure crown on the head of the son, whose father he had been one of the principal instruments in dethroning.

These were bad omens. But, on the other hand, the King enjoyed more liberty than before; most of the Engagers had resumed their seats in Parliament; and many Royalist officers were received into the army.

Determined at this time not to be tempted to a disadvantageous battle, the King, who assumed the command of the army in person, took up a line in front of Stirling, having in his front the river of Carron. Cromwell approached, but could neither with prudence attack the

Scots in their lines, nor find means of inducing them to hazard a battle, unless upon great advantage. After the armies had confronted each other for more than a month, Cromwell despatched Colonel Overton into Fife, to turn the left flank of the Scottish army, and intercept their supplies. He was encountered near the town of Inverkeithing by the Scots, commanded by Holborn and Brown. The first of these officers behaved basely, and perhaps treacherously. Brown fought well and bravely, but finally sustaining a total defeat, was made prisoner, and afterwards died of grief.

The situation of the main Scottish army, under Charles in person, became hazardous after this defeat, for their position was rendered precarious, by the footing which the English obtained in the counties of Fife and Kinross, which enabled them to intercept the King's supplies and communications from the north.

In this distressed situation Charles adopted a bold and decisive measure. He resolved to transfer the war from Scotland to England, and, suddenly raising his camp, he moved to the south-westward by rapid marches, hoping to rouse his friends in England to arms, before Cromwell could overtake him. But the Cavaliers of England were now broken and dispirited, and were, besides, altogether unprepared for this hasty invasion, which seemed rather the effect of despair than the result of deliberate and settled resolution. The Presbyterians, though rather inclined to the Royal cause, were still less disposed to hazard a junc-

tion with him, until terms of mutual accommodation could be settled. They were divided and uncertain, while the republicans were resolved and active.

The English militia assembled under Lambert to oppose Charles in front, and Cromwell followed close in his rear, to take every advantage that could offer. The Scots reached without much opposition the City of Worcester, where, 3d September, 1651, the militia, commanded by Lambert, and the regular forces under Cromwell, attacked the Royalists with double the number of their forces. Clarendon and other English authors represent the Scottish army as making little resistance. Cromwell, on the contrary, talks of the battle of Worcester, in his peculiar phraseology, as "a stiff business—a very glorious mercy—as stiff a contest as he had ever beheld." But, well or ill disputed, the day was totally lost. Three thousand men were slain in the field, ten thousand were taken, and such of them as survived their wounds, and the horrors of overcrowded jails, were shipped off as slaves for the plantations.

Charles escaped from the field, and concealed himself in obscure retreats, under various disguises. At one time he was obliged to hide himself in the boughs of a spreading oak tree; hence called the Royal Oak. At another time he rode before a lady, Mrs. Lane, in the quality of a groom; and in this disguise passed through a part of the Parliament forces. After infinite fatigue, many romantic adventures, and the most imminent risk of discovery, he at

length escaped by sea, and for eight years continued to wander from one foreign court to another, a poor, neglected, and insulted adventurer, claimant of thrones which he seemed destined never to possess.

The defeat at Worcester, was a death-blow to the resistance of the King's party in Scotland. The Parliament, driven from Stirling to the Highlands, endeavoured in vain to assemble new forces. The English troops, after Cromwell's departure, were placed under the command of General Monk, who now began to make a remarkable figure in those times. He was a gentleman of good birth, had been in arms for the King's service, but being made prisoner, had finally embraced the party of the Parliament, and fought for them in Ireland. He was accounted a brave and skilful commander, totally free from the spirit of fanaticism so general in the army of Cromwell, and a man of deep sagacity, and a cold reserved temper. Under Monk's conduct, seconded by that of Overton, Alured, and other parliamentary officers, the cities, castles, and fortresses of Scotland were reduced one after another. The partial resistance of the wealthy seaport of Dundee, in particular, was punished with the extremities of fire and sword, so that other towns became terrified, and surrendered without opposition.

The castle of Dunottar, in Kincardineshire, the hereditary fortress of the Earls Marischal, made an honourable defence under John Ogilvy of Barras. It is situated upon a rock, al-

most separated from the land by a deep ravine on the one side, and overhanging the ocean on the other. In this strong fortress the Honours of Scotland, as they were called, had been deposited after the battle of Dunbar. These were the crown, sceptre, and sword of state, the symbols of Scottish sovereignty, which were regarded by the nation with peculiar veneration. The terror was great lest pledges, with which the national honour was so intimately connected, should fall into the hands of foreign schismatics and republicans. On the other hand, the English, ardently desirous to possess themselves of these trophies, (the rather that they had formed a disproportioned idea of their intrinsic value,) besieged the castle closely, and blockaded it by sea and land.

As their provisions began to fail, the Governor foresaw that farther defence must speedily become impossible; and, with the assistance of Mr. Granger, minister of Kinneff, he formed a stratagem for securing the ancient and venerable *regalia* from the dishonour which threatened them. The first preparation was to spread a report, that these national treasures had been carried abroad by Sir John Keith, a younger son of the Earl Marischal, ancestor of the family of Kintore.

Mrs. Granger, the minister's wife, was the principal agent in the subsequent part of the scheme. Having obtained of the English general the permission to bring out of the castle some *hards* (or bundles) of lint, which she said was her property, she had the courage and ad-

dress to conceal the regalia within the hards of lint, and carried them boldly through the English camp, at the risk of much ill usage, had she been discovered in an attempt to deprive the greedy soldiery of their prey. She played her part so boldly, that she imposed on the general himself, who courteously saluted her, and helped her to mount on horseback as she left the encampment, little guessing with what a valuable part of his expected booty she was loaded at the moment. Arriving with her precious charge at Kinneff, the minister buried the relics of royalty under the pulpit of his church, and visited them from time to time, in order to wrap them in fresh packages, and preserve them from injury.

Suspicion attached to the Governor of Dunottar; and when the castle was finally surrendered, for want of provisions, he was rigorously dealt with, imprisoned, and even tortured, to make him discover where the regalia were concealed. His lady, who had been active in the stratagem, was subjected to similar severities, as were also the minister of Kinneff and his courageous spouse. All, however, persisted in keeping the secret. Rewards were distributed, after the Restoration, to those who had been concerned in saving the Honours, but they do not appear to have been very accurately accommodated to the merits of the parties. Sir John Keith, whose name had only been used in the transaction as a blind, was created Earl of Kintore, and Ogilvy was made a baronet: but the courageous minister, with

his heroic wife, were only rewarded with a pension in money.

The towns and castles of Scotland being thus reduced, the national resistance of the natives was confined to a petty warfare, which small bands carried on, who lurked among the mountains and morasses, and took every advantage which these afforded to annoy the English troops, and cut off small parties, or straggling soldiers. These were called Moss-troopers, from a word formerly appropriated to the freebooters of the Border.

But the English, who observed a most rigid discipline, were not much in danger of suffering from such desultory efforts; and as they seldom spared the prisoners taken in the skirmishes, the Scots found themselves obliged to submit, for the first time, to an invader more fortunate than all the preceding sovereigns of England. Their resistance ceased, but their hatred watched for a safer opportunity of vengeance.

The Highlanders, however, being strong in the character of the country and its inhabitants, continued refractory to the English authority, and if the soldiery ventured to go through the country alone, or in small parties, they were sure to be surprised and slain, without its being possible to discover the actors. The English officers endeavoured to obtain from the neighbouring chiefs, who pretended complete ignorance of these transactions, such redress as the case admitted of, but their endeavours were in general ingeniously eluded.

For example, an English garrison had lost cattle, horses, and even men, by the incursion of a Highland clan who had their residence in the neighbouring mountains, so that the incensed governor demanded peremptorily, that the actors of these depredations should be delivered up to him to suffer punishment. The Chief was in no condition to resist, but was not the less unwilling to deliver up the men actually concerned in the *creagh*, who were probably the boldest, or, as it was then termed, the *prettiest*, men of his name. To get easily out of the dilemma, he is said to have picked up two or three old creatures, past all exertion, whom he sent down to the English commandant, as if they had been the caterans or plunderers whom he wanted. The English officer caused them instantly to be hanged *in terrorem*, which was done accordingly, no protestations which they might have made of their innocence being understood or attended to. It is to be hoped that other refractory chiefs found more justifiable means of preserving their authority.

In the mean time, Oliver Cromwell accomplished an extraordinary revolution in England, which I can here but barely touch upon. He and his Council of Officers, who had so often offered violence to the Parliament, by excluding from the sittings such members as were obnoxious to them, now resolved altogether to destroy the very remnant of its existence. For this purpose, Cromwell came to the House while it was sitting, told them, in a violent manner, that they were no longer a Par-

liament, and upbraiding several individuals with injurious names, he called in a body of soldiers, and commanded one of them to "take away that bauble," meaning the silver mace, which is an emblem of the authority of the House. Then turning the members forcibly out of the hall, he locked the doors, and thus dissolved that memorable body, which had made war against the King, defeated, dethroned, and beheaded him, yet sunk at once under the authority of one of their own members, and an officer of their own naming, who had, in the beginning of these struggles, been regarded as a man of very mean consideration. Oliver Cromwell now seized the supreme power into his hands, with the title of Protector of the Republics of Great Britain and Ireland, under which he governed these islands till his death, with authority more ample than was ever possessed by any of their lawful monarchs.

The confusion which the usurpation of Cromwell was expected to have occasioned in England, determined the Royalists to attempt a general rising, in which it was expected that great part of the Highland chieftains would join. The successes of Montrose were remembered, although it seems to have been forgotten that it was more his own genius, than his means, that enabled him to attain them.

The Earl of Glencairn was placed by the King's commission at the head of the insurrection; he was joined by the Earl of Athole, by the son of the heroic Montrose, by Lord Lorn,

the son of the Marquis of Argyle, and other nobles. A romantic young English cavalier, named Wogan, joined this insurgent army at the head of a body of eighty horse, whom he brought by a toilsome and dangerous march through England and the Low Countries of Scotland. This gallant troop was frequently engaged with the Republican forces, and particularly with a horse regiment, called "the Brazen Wall," from their never having been broken. Wogan defeated, however, a party of these invincibles, but received several wounds, which, though not of themselves mortal, became so for want of good surgeons; and thus, in an obscure skirmish, ended the singular career of an enthusiastic Royalist.

The army under Glencairn increased to five thousand men, numbers much greater than Montrose usually commanded. Their commander, however, though a brave and accomplished nobleman, seems to have been deficient in military skill, or, at any rate, in the art of securing the good-will and obedience of the various chiefs and nobles who acted under him. It was in vain that Charles, to reconcile their feuds, sent over, as their commander-in-chief, General Middleton, who, after having fought against Montrose in the cause of the Covenant, had at length become an entire Royalist, and was trusted as such. But his military talents were not adequate to surmount the objections which were made to his obscure origin, and the difficulties annexed to his situation.

General Middleton had but an indifferent

welcome to the Highland army, by the following scene which took place at an entertainment given by him on taking the command. Glencairn had spoken something in praise of the men he had assembled for the King's service, especially the Highlanders. In reply, up started Sir George Munro, who, having been trained in the wars of Germany, despised all irregular troops, and flatly swore that the men of whom the Earl thus boasted, were a pack of thieves and robbers, whose place he hoped to supply with very different soldiers. Glengary, a Highland chief, who was present, arose to resent this insolent language; but Glencairn, preventing him, replied to Munro, "You are a base liar!—these men are neither thieves nor robbers, but gallant gentlemen, and brave soldiers."

In spite of Middleton's attempts to preserve peace, this altercation led to a duel. They fought on horseback, first with pistols, and then with broadswords. Sir George Munro, having received a wound on the bridle-hand, called to the Earl that he was unable to command his horse, and therefore desired to continue the contest on foot. "You base churl," answered Glencairn, "I will match you on foot or on horseback." Both dismounted, and encountered fiercely on foot, with their broadswords, when Munro received a wound across his forehead, from which the blood flowed so fast into his eyes, that he could not see to continue the combat. Glencairn was about to thrust his enemy through the body, when the

Earl's servant struck up the point of his master's sword, saying, "You have enough of him, my lord—you have gained the day." Glencairn, still in great anger, struck the intrusive peace-maker over the shoulders, but returned to his quarters, where he was shortly after laid under arrest, by order of the General.

Ere this quarrel was composed, one Captain Livingstone, a friend of Munro, debated the justice of the question so keenly with a gentleman, named Lindsay, that they must needs fight a duel also, in which Lindsay killed Livingstone on the spot. General Middleton, in spite of Glencairn's intercessions, ordered Lindsay to be executed by martial law, on which Glencairn left the army with his own immediate followers, and soon after returning to the Lowlands, made peace with the English. His example was followed by most of the Lowland nobles, who grew impatient of long marches, Highland quarters, and obscure skirmishes, which were followed by no important result..

Middleton still endeavoured to keep the war alive, although Cromwell had sent additional forces into the Highlands. At length he sustained a defeat at Loch-Gary, 26th July, 1654, after which his army dispersed, and he himself retired abroad. The English forces then marched through the Highlands, and compelled the principal clans to submit to the authority of the Protector. And here I may give you an account of one individual chieftain, of great celebrity at that time, since you will learn bet-

ter the character of that primitive race of men from personal anecdotes, than from details of obscure and petty contests, fought at places with unpronounceable names.

Evan Cameron of Lochiel, chief of the numerous and powerful clan of Cameron, was born in 1629. He was called MacConnuill Dhu, (the son of Black Donald,) from the patronymic that marked his descent, and Evan Dhu, or Black Evan, a personal epithet derived from his own complexion. Young Lochiel was bred up under the directions of the Marquis of Argyle, and was in attendance on that nobleman, who regarded him as a hostage for the peaceable behaviour of his clan. It is said, that in the civil war the young chief was converted to the side of the King by the exhortations of Sir Robert Spottiswood, then in prison at St. Andrews, and shortly afterwards executed, as we have elsewhere noticed, for his adherence to Montrose.

Evan Dhu, having embraced these principles, was one of the first to join in the insurrection of 1652, of which I have just given a short account. During the best part of two years he was always with his clan, in the very front of battle, and behaved gallantly in the various skirmishes which took place. He was compelled, however, on one occasion, to withdraw from the main body, from learning that the English were approaching Lochaber, with the purpose of laying waste the country of Lochiel. He hastened thither to protect his own possessions, and those of his clan.

On returning to his estates, Lochiel had the mortification to find that the English had established a garrison at Inverlochy, with the purpose of reducing to submission the Royalist clans in the neighbourhood, particularly his own, and the MacDonalds of Glengary and Keppoch. He resolved to keep a strict watch on their proceedings, and, dismissing the rest of his followers, whom he had not means of maintaining without attracting attention to his motions, he lay in the woods with about fifty chosen men, within a few miles of Inverlochy.

It was the constant policy of Cromwell and his officers, both in Ireland and Scotland, to cut down and destroy the forests in which the insurgent natives found places of defence and concealment. In conformity with this general rule, the commandant of Inverlochy embarked three hundred men in two light-armed vessels, with directions to disembark at a place called Achdalew, for the purpose of destroying Lochiel's cattle and felling his woods.

Lochiel, who watched their motions closely, saw the English soldiers come ashore, one half having hatchets and other tools as a working party, the other half under arms, to protect their operations. Though the difference of numbers was so great, the chieftain vowed that he would make the red soldier (so the English were called from their uniform) pay dear for every bullock or tree which he should destroy on the black soldier's property, (alluding to the dark colour of the tartan, and perhaps to his own complexion.) He then demanded of

some of his followers, who had served under Montrose, whether they had ever seen the Great Marquis encounter with such unequal numbers. They answered, they could recollect no instance of such temerity. "We will fight, nevertheless," said Evan Dhu, "and if each of us kill a man, which is no mighty matter, I will answer for the event.

That his family might not be destroyed in so doubtful an enterprise, he ordered his brother Allan to be bound to a tree, meaning to prevent his interference in the conflict. But Allan prevailed on a little boy, who was left to attend him, to unloose the cords, and was soon as deep in the fight as Evan himself.

The Camerons, concealed by the trees, advanced so close on the enemy as to pour on them an unexpected and destructive shower of shot and arrows, which slew thirty men; and ere they could recover themselves from their surprise, the Highlanders were in the midst of them, laying about them with incredible fury with their ponderous swords and axes. After a gallant resistance, the mass of the English began to retire towards their vessels, when Evan Dhu commanded a piper and a small party to go betwixt the enemy and their barks, and there sound his pibroch and war-cry, till their clamour made it seem there was another body of Highlanders in ambush to cut off their retreat. The English, driven to fury and despair by this new alarm, turned back, like brave men, upon the first assailants, and, if the working party had possessed military weapons,

Lochiel might have had little reason to congratulate himself on the result of this audacious stratagem.

He himself had a personal rencontre, strongly characteristic of the ferocity of the times. The chief was singled out by an English officer of great personal strength, and, as they were separated from the general strife, they fought in single combat for some time. Lochiel was dexterous enough to disarm the Englishman; but his gigantic adversary suddenly closed on him, and in the struggle which ensued both fell to the ground, the officer uppermost. He was in the act of grasping at his sword, which lay near the place where they lay in deadly struggle, and was naturally extending his neck in the same direction, when the Highland chief, making a desperate effort, grasped his enemy by the collar, and snatching with his teeth at the bare and out-stretched throat, he seized it as a wild-cat might have done, and kept his hold so fast as to tear out the windpipe. The officer died in this singular manner. Lochiel was so far from disowning, or being ashamed of this extraordinary mode of defence, that he was afterwards heard to say, it was the sweetest morsel he had ever tasted.

When Lochiel, thus extricated from the most imminent danger, was able to rejoin his men, he found they had not only pursued the English to the beach. but even into the sea, cutting and stabbing whomsoever they could overtake. He himself advanced till he was chin-deep, and observing a man on board one

of the armed vessels take aim at him with a musket, he dived his head under the water, escaping so narrowly that the bullet grazed his head. Another marksman was foiled by the affection of the chief's foster-brother, who threw himself betwixt the Englishman and the object of his aim, and was killed by the ball designed for his lord.

Having cut off a second party, who ventured to sally from the fort, and thus, as he thought, sufficiently chastised the garrison of Inverlochy, Lochiel again joined Middleton, but was soon recalled to Lochaber by new acts of devastation. Leaving most of his men with the Royalist General, Evan Dhu returned with such speed and secrecy, that he again surprised a strong party when in the act of felling his woods, and assaulting them suddenly, killed on the spot a hundred men, and all the officers, driving the rest up to the very walls of the garrison.

Middleton's army being disbanded, it was long ère Lochiel could bring himself to accept of peace from the hands of the English. He continued to harass them by attacks on detached parties who straggled from the fort,—on the officers who went out into the woods in hunting-parties,—on the engineer officers, who were sent to survey the Highlands, of whom he made a large party prisoners, and confined them in a desolate island, on a small lake, called Loch Ortuigg.

By such exploits he rendered himself so troublesome, that the English were desirous to have peace with him on any moderate terms.

Their overtures were at first rejected, Evan Dhu returning for answer, that he would not abjure the King's authority, even though the alternative was to be his living in the condition of an exile and outlaw. But when it was hinted to him that this would not be required, but that he was only desired to live in peace under the existing government, he made his submission to the existing powers with much solemnity.

Lochiel came down at the head of his whole clan in arms, to the garrison of Inverlochy. The English forces being drawn up in a line opposite to them, the Camerons laid down their arms in the name of King Charles, and took them up again in that of the States, without any mention of Cromwell. In consequence of this honourable treaty, the last Scotsman who maintained the cause of Charles Stewart submitted to the authority of the republic.

It is related of this remarkable chieftain, that he slew with his own hand the last wolf that was ever seen in the Highlands of Scotland. Another anecdote is recorded of him by tradition. Being benighted, on some party for the battle or the chase, Evan Dhu laid himself down with his followers to sleep in the snow. As he composed himself to rest, he observed that one of his sons, or nephews, had rolled together a great snow-ball, on which he deposited his head. Indignant at what he considered as a mark of effeminacy, he started up and kicked the snow-ball from under the sleeper's head, exclaiming,—"Are you become so

luxurious that you cannot sleep without a pillow?"

After the accession of James II., Lochiel came to court to obtain pardon for one of his clan, who fired by mistake on a body of Athole men, and killed several. He was received with the most honourable distinction, and his request granted. The King desiring to make him a knight, asked of the chieftain for his own sword, in order to render the ceremony still more peculiar. Lochiel had ridden up from Scotland, being then the only mode of travelling, and a constant rain had so rusted his trusty broadsword, that at the moment no man could have unsheathed it. Lochiel, affronted at the idea which the courtiers might conceive from his not being able to draw his own sword, burst into tears.

"Do not regard it, my faithful friend," said King James, with ready courtesy—"your sword would have left the scabbard of itself, had the Royal cause required it."

With that he bestowed the intended honour with his own sword, which he presented to the new knight as soon as the ceremony was performed.

Sir Evan Dhu supported, for the last time, the cause of the Stewart family in the battle of Killiecrankie. After that civil strife was ended, he grew old in peace, and survived until 1719, aged about ninety, and so much deprived of his strength and faculties, that this once formidable warrior was fed like an infant, and like an infant rocked in a cradle.

CHAP. XIV.

Administration of Public Justice in Scotland, under Cromwell—Heavy Taxes imposed by him—Church affairs—Resolutionists and Remonstrators—Trials for Witchcraft.

We will now take a general glance of Scotland, reduced as the country was to temporary submission under Cromwell, whose power there and elsewhere was founded upon military usurpation only. He built strong citadels at Leith, Air, Inverness, and Glasgow. Eighteen garrisons were maintained through the kingdom at large, and a standing army of ten thousand men kept the natives in subjection.—Monk, so often mentioned, commanded this army, and was, besides, member of a Council of State, to whom the executive government was committed. Lord Broghill was President of this body, and out of nine members, two only, Swinton and Lockhart, were natives of Scotland.

To regulate the administration of public justice, four English, and three Scottish judges, were appointed to hear causes, and to make circuits for that purpose. The English judges, it may be supposed, were indifferent lawyers; but they distributed justice with an impartiality, to which the Scottish nation had been entirely a stranger, and which ceased to be experienced when the native judges were again restored after the Restoration. The peculiar

rectitude of the men employed by Cromwell being pointed out to a learned judge, in the beginning of the next century, his lordship composedly answered, "Devil thank them for their impartiality! a pack of kinless loons—for my part, I can never see a cousin or friend in the wrong."

This shameful partiality in the Scottish courts of justice revived, as just noticed, with the Restoration, when the judges were to be gained, not only by the solicitation of private friends, and by the influence of kinsfolks, but by the interference of persons in power, and the application of downright bribery.

In point of taxation, Oliver Cromwell's Scottish government was intolerably oppressive, since he appears to have screwed out of that miserable country an assessment of 10,000*l.* per month, which, even when gradually diminished to 72,000 pounds yearly, was paid with the utmost difficulty. Some alleviation was indeed introduced by the circulation of the money with which England paid her soldiers and civil establishment, which was at one time calculated at half a million yearly, and was never beneath the moiety of that sum.

With regard to the church, Cromwell prudently foresaw, that the consequence of the preachers would gradually diminish if they were permitted to abuse each other, but prevented from stirring up their congregations to arms. They continued to be rent asunder by the recent discord which had followed upon the King's death. The majority were Reso-

lutionists, who owned the King's title, and would not be prohibited from praying for him at any risk. The Remonstrants, who had never been able to see any sufficient reason for embracing the cause, or acknowledging the title, of Charles the Second, yielded obedience to the English government, and disowned all notice of the King in their public devotions. The Independents treated both with contemptuous indifference, and only imposed on them the necessity of observing toleration towards each other.

But though divided into different classes, Presbyterianism continued on the whole predominant. The temper of the Scottish nation seemed altogether indisposed to receive any of the various sects which had proved so prolific in England. The quiet and harmless Quakers were the only sectaries who gained some proselytes of distinction. Independents of other denominations made small progress, owing to the vigilance with which the Presbyterian clergy maintained the unity of the Church.

Even Cromwell was compelled to show deference to the prevailing opinions. He named a commission of about thirty ministers from the class of Remonstrators, and declared that without certificates from three or four of these select persons, no minister, though he might be called to a church, should enjoy a stipend. This put the keys of the Church (so far as emolument was concerned) entirely into the hands of the Presbyterians; and it may be presumed, that such of the Commissioners as acted (for

many declined the office, thinking the duties of the Ecclesiastical Commission too much resembled Episcopacy) took care to admit no minister whose opinions did not coincide with their own. The sectaries who were concerned in civil affairs, were also thwarted and contemned; and on the whole, in spite of the victories of the Independents in the field, their doctrines made little progress in Scotland.

During the four years which ensued betwixt the final cessation of the Civil War, by the dispersion of the royalist army, and the Restoration of Monarchy, there occurred no public event worthy of notice. The spirit of the country was depressed and broken. The nobles, who hitherto had yielded but imperfect obedience to their native monarchs, were now compelled to crouch under the rod of an English usurper. Most of them retired to their country seats, or castles, and lived in obscurity, enjoying such limited dominion over their vassals as the neighbourhood of the English garrisons permitted them to retain. These, of course, prevented all calling of the people to arms, and exercise of the privilege, on the part of the barons, of making open war on each other.

Thus far the subjection of the country was of advantage to the tenantry and lower classes, who enjoyed more peace and tranquillity than had been their lot during the civil wars. But the weight of oppressive taxes, collected by means of a foreign soldiery, and the general sense of degradation, arising from their

subjugation to a foreign power, counterbalanced for the time the diminution of feudal oppression.

In the absence of other matter, I may here mention a subject which is interesting, as peculiarly characteristic of the manners of Scotland. I mean the frequent recurrence of prosecutions for witchcraft, which distinguishes this period.

Scripture refers more than once to the existence of witches; and though divines have doubted concerning their nature and character, yet most European nations have retained in their statutes, laws founded upon the text of Exodus, "Thou shalt not suffer a witch to live." The Reformers, although rejecting the miracles of the Catholic Church, retained with tenacity the belief of the existence of such sorceresses, and zealously enforced the penalties against all unfortunate creatures whom they believed to fall under the description of witches, wizards, or the like. The increase of general information and common sense, has, at a later period, occasioned the annulling of those cruel laws in most countries of Europe.

It has been judiciously thought, that, since the Almighty has ceased to manifest his own power by direct and miraculous suspension of the ordinary laws of nature, it is inconsistent to suppose that evil spirits should be left at liberty to form a league with wretched mortals, and impart to them supernatural powers of injuring or tormenting others. And the truth of this reasoning has been proved by the general fact, that where the laws against witchcraft

have been abolished, witches are rarely heard of, or thought of, even amongst the lowest vulgar.

But in the seventeenth century, the belief in this imaginary crime was general, and the prosecutions, especially in Scotland, were very frequent. James VI., who often turned the learning he had acquired to a very idle use, was at the trouble to write a treatise against witchcraft, as he composed another against smoking tobacco; and the Presbyterian clergy, however little apt to coincide with that Monarch's sentiments, gave full acceptation to his opinion on the first point of doctrine, and very many persons were put to death as guilty of this imaginary crime.

I must, however, observe, that some of those executed for witchcraft well deserved their fate. Impostors of both sexes were found, who deluded credulous persons, by pretending an intercourse with supernatural powers, and furnished those who consulted them with potions, for the purpose of revenging themselves on their enemies, which were in fact poisonous compounds, sure to prove fatal to those who partook of them.

Among many other instances, I may mention that of a lady of high rank, the second wife of a northern earl, who, being desirous of destroying her husband's eldest son by the former marriage, in order that her own son might succeed to the father's title and estates, procured drugs to effect her purpose from a Highland woman, who pretended to be a witch or sor-

ceress. The fatal ingredients were mixed with ale, and set aside by the wicked countess, to be given to her victim on the first fitting opportunity. But Heaven disappointed her purpose, and, at the same time, inflicted on her a dreadful punishment. Her own son, for whose advantage she meditated this horrible crime, returning fatigued and thirsty from hunting, lighted by chance on this fatal cup of liquor, drank it without hesitation, and died in consequence.

The wretched mixer of the poison was tried and executed; but, although no one could be sorry that the agent in such a deed was brought to punishment, it is clear she deserved death, not as a witch, but as one who was an accomplice in murder by poison.

But most of the poor creatures who suffered death for witchcraft were aged persons, women in general, living alone, in a poor and miserable condition, and disposed, from the peevishness of age and infirmity, to rail against or desire evil, in their froward humour, to neighbours by whom they were abused or slighted. When such had unwittingly given vent to impotent anger in bad wishes or imprecations, if a child fell sick, a horse became lame, a bullock died, or any other misfortune chanced in the family against which the ill-will had been expressed, it subjected the utterer instantly to the charge of witchcraft, and was received by judges and jury as a strong proof of guilt. If, in addition to this, the miserable creature had, by the oddity of her manners, the crossness of

her temper, the habit of speaking to herself, or any other signs of the dotage which attends comfortless old age and poverty, attracted the suspicions of her credulous neighbours, she was then said to have been held and reputed a witch, and was rarely permitted to escape the stake.

It was equally fatal for an aged person of the lower ranks, if, as was frequently the case, she conceived herself to possess any peculiar receipt or charm for curing diseases, either by the application of medicines, of which she had acquired the secret, or by repeating words, or using spells and charms, which the superstition of the time supposed to have the power of relieving maladies that were beyond the skill of medical practitioners.

Such a person was held a *white* witch; one, that is, who employed her skill for the benefit, not the harm, of her fellow-creatures. But still she was a sorceress, and, as such, was liable to be brought to the stake. Such a doctress was equally exposed to such a charge, whether her patient died or recovered; and she was, according to circumstances, condemned for using sorcery to cure or to kill. Her allegation that she had received the secret from family tradition, or from any other source, was not admitted as a defence; and she was doomed to death with as little hesitation for having attempted to cure by mysterious and unlawful means, as if she had been charged, as in the instance already given, with having assisted to commit murder.

The following example of such a case is worthy of notice. It rests on tradition, but is very likely to be true. An eminent English judge was travelling the circuit, when an old woman was brought before him for using a spell to cure dimness of sight by hanging a clew of yarn round the neck of the patient. Marvellous things were told by the witnesses, of the cures which this spell had performed on patients, far beyond the reach of ordinary medicine. The poor woman made no other defence than by protesting, that if there was any witchcraft in the ball of yarn, she knew nothing of it. It had been given her, she said, thirty years before, by a young Oxford student, for the cure of one of her own family, who having used it with advantage, she had seen no harm in lending it for the relief of others who laboured under similar infirmity, or in accepting a small gratuity for doing so.

Her defence was little attended to by the jury; but the judge was much agitated. He asked the woman where she resided when she obtained possession of this valuable relic. She gave the name of a village, in which she had in former times kept a petty alehouse. He then looked at the clew very earnestly, and at length addressed the jury. "Gentlemen," he said, "we are on the point of committing a great injustice to this poor old woman; and, to prevent it, I must publicly confess a piece of early folly, which does me no honour. At the time this poor creature speaks of, I was at college, leading an idle and careless life, which,

had I not been given grace to correct it, must have made it highly improbable that ever I should have attained my present situation. I chanced to remain for a day and night in this woman's alehouse, without having money to discharge my reckoning. Not knowing what to do, and seeing her much occupied with a child who had weak eyes, I had the meanness to pretend that I could write out a spell that would mend her daughter's sight, if she would accept it instead of her bill. The ignorant woman readily agreed; and I scrawled some figures on a piece of parchment, and added two lines of nonsensical doggrel, in ridicule of her credulity, and caused her to make it up in that clew which has so nearly cost her her life. To prove the truth of it, let the yarn be unwound, and you may judge of the efficacy of the spell." The clew was unwound accordingly; and this pithy couplet was found on the enclosed bit of parchment—

> "The Devil scratch out both thine eyes,
> And spit into the holes likewise."

It was evident that those who were cured by such a spell, must have been indebted to nature, with some assistance, perhaps, from imagination. But the users of such charms were not always so lucky as to light upon the person who drew them up; and many unfortunate creatures were executed, as the poor ale-wife would have been, had she not lighted upon her former customer in the character of her judge.

Another old woman is said to have cured

many cattle of the murrain, by a repetition of a certain verse. The fee which she required, was a loaf of bread and a silver penny; and when she was commanded to reveal the magical verses which wrought such wonders, they were found to be the following jest on the credulity of her customers:—

"My loaf in my lap, and my penny in my purse,
Thou art never the better, and I never the worse."

It was not medicine only which witchery was supposed to mingle with; but any remarkable degree of dexterity in an art or craft, whether attained by skill or industry, subjected those who possessed it to similar suspicion. Thus it was a dangerous thing to possess more thriving cows than those of the neighbourhood, though their superiority was attained merely by paying greater attention to feeding and cleaning the animals.

It was often an article of suspicion, that a woman had spun considerably more thread than her less industrious neighbours chose to think could be accomplished by ordinary industry; and, to crown these absurdities, a yeoman of the town of Malling, in Kent, was accused before a Justice of Peace as a sorcerer, because he used more frequently than his companions to hit the mark which he aimed at. This dexterity, and some idle story of the archer's amusing himself with letting a fly hum and buzz around him, convinced the judge, that the poor man's skill in his art was owing to the assistance of some imp of Satan. So he punished the marksman severely, to the great en-

couragement of archery, and as a wise example to all Justices of the Peace.

Other charges, the most ridiculous and improbable, were brought against those suspected of witchcraft. They were supposed to have power, by going through some absurd and impious ceremony, to summon to their presence the Author of Evil, who appeared in some mean or absurd shape, and, in return for their renouncing their redemption, gave them the power of avenging themselves on their enemies ; which privilege, with that of injuring and teazing their fellow creatures, was almost all they gained from their new master. Sometimes, indeed, they obtained from him the powe of flying through the air on broom-sticks, when the Foul Fiend gave public parties ; and the accounts given of the ceremonies practised on such occasions are equally disgusting and vulgar, totally foreign to any idea we can have of a spiritual nature, and only fit to be invented and believed by the most ignorant and brutal of the human species.

Another of these absurdities was, the belief that the evil spirits would attend if they were invoked with certain profane ceremonies, such as reading the Lord's Prayer backwards, or the like; and would then tell the future fortunes of those who had *raised* them, as it was called, or inform them what was become of articles which had been lost or stolen. Stories are told of such exploits by grave authors, which are to the full as ridiculous, and more so, than any thing that is to be found in fairy

tales, invented for the amusement of children. And for all this incredible nonsense, unfortunate creatures were imprisoned, tortured, and finally burnt alive, by the sentence of their judges.

It is strange to find, that the persons accused of this imaginary crime in most cases paved the way for their own condemnation, by confessing and admitting the truth of all the monstrous absurdities which were charged against them by their accusers. This may surprise you; but yet it can be accounted for.

Many of these poor creatures were crazy, and infirm in mind as well as body; and, hearing themselves charged with this monstrous enormity by those whom they accounted wise and learned, became half persuaded of their own guilt, and assented to all the nonsensical questions which were put to them. But this was not all. Very many made these confessions under the influence of torture, which was applied to them with cruel severity.

It is true, the ordinary courts of justice in Scotland had not the power of examining criminals under torture, which was reserved for the Privy Council. But this was a slight protection; for witches were seldom tried before the ordinary Criminal Courts, because the lawyers, though they could not deny the existence of a crime for which the law had laid down a punishment, yet showed a degree of incredibility respecting witchcraft, which was supposed frequently to lead to the escape of those accused of this unpopular crime, when in the management of professional persons.

To avoid the ordinary jurisdiction of the Justiciary, and other regular criminal jurisdictions, the trial of witchcraft in the provinces was usually brought before commissioners appointed by the Privy Council. These commissioners were commonly country-gentlemen and clergymen, who, from ignorance on the one side, misdirected learning on the other, and bigotry on both, were as eager in the prosecution as the vulgar could desire. By their commission they had the power of torture, and employed it unscrupulously, usually calling in to their assistance a witch-finder; a fellow, that is, who made money by pretending to have a peculiar art and excellence in discovering these offenders, and who sometimes undertook to rid a parish or township of witches at so much a-head, as if they had been foxes, wild cats, or other vermin.

These detestable imposters directed the process of the torture, which frequently consisted in keeping the aged and weary beings from sleeping, and walking them forcibly up and down their prison, whenever they began to close their eyes, and in running needles into their flesh, under pretence of discovering a mark, which the witch-finders affirmed the devil had impressed on their skin, in token that they were his property and subjects. It is no wonder that wretched creatures, driven mad by want of sleep and pain, confessed any thing whatsoever to obtain a moment's relief, though they were afterwards to die for it.

But, besides the craziness of such victims,

and the torture to which they were subjected, shame and weariness of life were often a cause of their pleading guilty to accusations in themselves absurd and impossible. You must consider, that the persons accused of witchcraft were almost always held guilty by the public and by their neighbours, and that if the court scrupled to condemn them, it was a common thing for the mob to take the execution into their own hands, and duck the unhappy wretches to death, or otherwise destroy them.

The fear of such a fate might determine many of the accused, even though they were in their sound mind, and unconstrained by bodily torture, to plead guilty at once, and rather lose their wretched life by the sentence of the law, than expose themselves to the fury of the multitude. A singular story is told to this effect.

An old woman and her daughter were tried as witches, at Haddington. The principal evidence of the crime was, that though miserably poor, the two had contrived to look "fresh and fair," during the progress of a terrible famine, which reduced even the better classes to straits, and brought all indigent people to the point of starving, and all the while these two women, without either begging or complaining, lived on in their usual way, and never seemed to suffer by the general calamity. The jury were perfectly satisfied that this could not take place by any natural means; and, as the accused persons, on undergoing the discipline of one Kincaid, a witch-finder, readily admitted all that was asked about their inter-

course with the devil, the jury, on their confession, brought them in guilty without hesitation.

The King's Advocate for the time (I believe Sir George Mackenzie is named) was sceptical on the subject of witchcraft. He visited the women in private, and urged them to tell the real truth. They continued at first to maintain the story they had given in their confession. But the Advocate, perceiving them to be women of more sense than ordinary, urged upon them the crime of being accessory to their own death, by persisting in accusing themselves of impossibilities, and promised them life and protection, providing they would unfold the true secret which they used for their subsistence.

The poor women looked wistfully on each other, like people that are in perplexity. At length, the mother said, "You are very good, my lord, and I dare say your power is very great, but you cannot be of use to my daughter and me. If you were to set us at liberty from the bar, you could not free us from the suspicion of being witches. As soon as we return to our hut, we will be welcomed by the violence and abuse of all our neighbours, who, if they do not beat our brains out, or drown us on the spot, will retain a hatred and ill-will, which will show itself on every occasion, and make our life so miserable, that we have made up our minds to prefer death at once."

"Do not be afraid of your neighbours," said the Advocate. "If you will trust your secret

with me, I will take care of you for the rest of your lives, and send you to an estate of mine in the north, where nobody can know any thing of your history, and where indeed, the people's ideas are such, that, if they thought you witches, they would rather regard you with fear than hatred."

The women, moved by his promises, told him, that, if he would cause to be removed an old empty trunk which stood in the corner of their hut, and dig the earth where he saw it had been stirred, he would find the secret by means of which they had been supported through the famine; protesting to Heaven, at the same time, that they were totally innocent of any unlawful arts such as had been imputed to them. Sir George Mackenzie hastened to examine the spot, and found concealed in the earth two firkins of salted snails, one of them nearly empty. On this strange food the poor women had been nourished during the famine. The Advocate was as good as his word; and the story shows how little weight is to be laid on the frequent confessions of the party in cases of witchcraft.

As this story is only traditional, I will mention two others of the same kind, to which I can give a precise date.

The first of these instances regards a woman of rank, much superior to those who were usually accused of this imaginary crime. She was sister of Sir John Henderson, of Fordel, and wife to the Laird of Pittardo, in Fife. Notwithstanding her honourable birth, this unfortunate matron was, in the year 1649, imprison-

ed in the common jail of Edinburgh, from the month of July till the middle of the month of December, when she was found dead, with every symptom of poison. Undoubtedly the infamy of the charge, and the sense that it must destroy her character and disgrace her family, was the cause which instigated her to commit suicide.

The same sentiment which drove this poor lady to her death, was expressed by a female, young and handsome, executed at Paisley, in 1697, in the following short answer to some of her friends, who were blaming her for not being sufficiently active in defending herself upon her trial. "They have taken away my character," she said, "and my life is not worth saving."

It was remarkable that the number of supposed witches seemed to increase in proportion to the increase of punishment. On the 22d of May, 1650, the Scottish Parliament named a committee for inquiry into the depositions of no less than fifty-four witches, with power to grant such commissions as we have already described, to proceed with their trial, condemnation, and execution. Supposing these dreaded sorceresses to exist in such numbers, and to possess the powers of injury imputed to them, it was to be expected, as Reginald Scot expresses himself, that "there would neither be butter in the churn, nor cow in the close, nor corn in the field, nor fair weather without, or health within doors." Indeed, the extent to which people indulged their horrors and sus-

picions, was in itself the proof of their being fanciful. If, in a small province, or even a petty town, there had existed scores of people possessed of supernatural power, the result would be, that the laws of nature would have been liable to constant interruption.

The English judges appointed for Scotland in Cromwell's time, saw the cruelty and absurdity of witch-trials, and endeavoured to put a stop to them; but the thanks which they received were only reflections on their principles of toleration, the benefit of which, in the opinion of the Scots, was extended by this lenity, not only to heretics of every denomination, but even to those who worshipped the devil. Some went still further, and accused the Sectaries of admitting intercourse with evil spirits into their devotions. This was particularly reported and believed of the Quakers, the most simple and moral of all dissenters from the church.

Wiser and better views on the subject began to prevail in the end of the seventeenth century, and capital prosecutions for this imaginary crime were seen to decrease. The last instance of execution for witchcraft, took place in the remote province of Sutherland, in 1727, under the direction of an ignorant provincial judge, who was censured for the proceeding. The victim was an old woman in her last dotage, so silly that she was delighted to warm her wrinkled hands at the fire which was to consume her; and while they were preparing for her execution, often said, so good a blaze, and so many neighbours gathered round it, made

the most cheerful sight she had seen for many years!

The laws against witchcraft, both in England and Scotland, were abolished; and persons who pretend to fortune-telling, the use of spells, or similar mysterious feats of skill, are now punished as common knaves and impostors. Since this has been the case, no one has ever heard of witches or witchcraft, even among the most ignorant of the vulgar; so that the crime must have been entirely imaginary, since it ceased to exist so soon as men ceased to hunt it out for punishment.

CHAP. XV.

Cromwell's System of Government—his Death—Richard Cromwell's Accession to the Protectorate, and retirement from it—Anecdotes of him—General Monk's advance to London—Dissolution of the Long Parliament—Sir John Grenville's Interview with Monk, and Proposal for the Recall of the Exiled Stewarts—The Restoration—Arrival of Charles II. at Dover.

Oliver Cromwell, who, in the extraordinary manner I have told you, raised himself to the supreme sovereignty of England, Scotland, and Ireland, was a man of great talents, and, as has been already said, not naturally of a severe or revengeful disposition. He made the country formidable to foreign powers, and perhaps no government was ever more respected abroad than that of the Lord Protector.

At home he had a very difficult task to perform, in order to maintain his usurped authority. He was obliged repeatedly, as has been successfully done in other countries by usurpers of his own class, to convoke some species of senate or parliament, consisting of his own creatures, who might divide with him the power, in outward appearance, and save him the odium of governing by his sole authority. But such was the spirit of the English nation, that whenever Cromwell convoked a Parliament,

though in a great measure consisting of his own partizans, and though the rest were studiously chosen as mean and ignorant persons, the instant that they met they began to inquire into the ground of the Protector's authority, and propose measures which interfered with his assumption of supreme power.

In addition to this, the various factions into which the country was divided, all agreed in hating the usurped power of the Protector, and were all engaged in conspiracies against him, which were conceived and carried on not only by Cavaliers and Presbyterians, but by Republicans, and even by soldiers among his own ranks. Thus hard pressed on every side, he displayed the utmost sagacity in his mode of defending himself. On two or three occasions, indeed, he held what he called High Courts of Justice, by whose doom both Cavaliers and Presbyterians suffered capital punishment, for plots against his government. But it was with reluctance Cromwell resorted to such severe measures. His general policy was to balance parties against each other, and make each of them desirous of the subsistence of his authority, rather than run the risk of seeing it changed for some other than their own. At great expense and by constant assiduity, he maintained spies in the councils of every faction of the state, and often the least suspected, and apparently most vehement, among the hostile parties, were, in private, the mercenary tools of Cromwell.

In the wandering court of Charles II. in par-

ticular, one of the most noted cavaliers was Sir Richard Willis, who had fought bravely, and suffered much, in the cause both of the late King and of his son. There was no man among the Royalists who attended on Charles's person so much trusted and honoured as this gentleman, who, nevertheless, enjoyed a large pension from Cromwell, and betrayed to him whatever schemes were proposed for the restoration of the exiled monarch. By this and similar intercourse, the Protector had the means of preventing the numerous conspiracies against him from coming to a head, and also of opposing the machinations of one discontented party, by means of the others.

It is believed, however, that with all his art, the Protector would not have been able to maintain his power for many years. A people long accustomed to a free government, were generally incensed at being subjected to the unlimited authority of one man, and the discontent became universal. It seemed that, towards the conclusion of his life, Cromwell was nearly at the end of his expedients; and it is certain, that his own conduct then displayed an apprehension of danger which he had never before exhibited. He became morose and melancholy, always wore secret armour under his ordinary dress, and shifted his bedchamber repeatedly, to prevent assassination. His health broke down under these gloomy apprehensions; and on the 3d of September, 1658, he died, at the age of sixty. His death was accompanied by a general and fearful tempest;

and by another circumstance equally striking in those superstitious times, namely, that he died on the day and month in which he had gained his decisive victories at Dunbar and Worcester.

The sceptre, which Oliver had held with so firm a grasp, was transferred to that of his son, Richard Cromwell; while the funeral of the deceased Protector was solemnized at an expense superior far to what England had bestowed on the obsequies of any of her kings. But this apparent transmission of Oliver's authority to his son was only nominal. A Parliament, which Richard assembled that they might vote him supplies, commenced an inquiry into the nature of the new Lord Protector's title; and a council of officers whom he convoked, became refractory, and assumed an authority which he dared not dispute with them. These military despots compelled Richard to dissolve the Parliament, and subsequently obliged him to resign the office of Protector. He descended quietly into humble life, burdened not only by many personal debts, but also by the demands of those who had supplied the exorbitant expenses of his father's funeral, which the State unworthily and meanly suffered to descend upon him.

Richard Cromwell, removed from the dangers and the guilt of power, lived a long and peaceable life, and died in 1712, at the age of eighty-six. Two anecdotes respecting him are worth mentioning. When he was obliged to retire abroad on account of his debts, Richard

Cromwell was led, from curiosity, to visit Pezenas, a fine place in Languedoc.

The Prince of Conti, a French prince of the blood royal, hearing an English traveller was in the palace, had the curiosity to receive him, that he might learn the latest news from England, which at this time astonished Europe by its frequent changes of government. The French prince spoke of Oliver Cromwell as a wicked man, and a lawless usurper of the government; but then he acknowledged his deep sagacity, high talents, and courage in danger, and admired the art and force with which he had subjected three kingdoms to his own individual authority. "He knew how to command," continued the prince, "and deserved to be obeyed. But what has become of the poor poltroon, Richard—the coward, the dastard, who gave up, without a blow or struggle, all that his father had gained? Have you any idea how the man could be such a fool, and mean-spirited caitiff?"

Poor Richard, glad to remain unknown where he was so little esteemed, only replied, "that the abdicated Protector had been deceived by those in whom he most trusted, and to whom his father had shown most kindness." He then took leave of the prince, who did not learn till two days afterwards, that he had addressed so unpleasing a discourse to the person whom it principally regarded.

The other anecdote is of a later date, being subsequent to 1705. Some lawsuit of importance required that Richard Cromwell should appear in the King's Bench Court. The judge

who presided showed a generous deference to fallen greatness, and to the mutability of human affairs. He received with respect the man who had been once Sovereign of England, caused a chair to be placed for him within the bar, and requested him to be covered. When the counsel on the opposite side began his speech, as if about to allude to Richard's descent from the obnoxious Oliver, the judge checked him with generous independence. "I will hear nothing on that topic, sir," he said; "speak to the merits of the cause before us."

After his appearance in court, Richard Cromwell's curiosity carried him to the House of Peers, where he stood below the bar, looking around him, and making observations on the alterations which he saw. A person who heard a decent looking old man speaking in this way, said to him, civilly, "It is probably a long while, sir, since you have been in this house?"—"Not since I sat in that chair," answered the old gentleman, pointing to the throne, on which he had been, indeed, seated as sovereign, when, more than fifty years before, he received the addresses of both Houses of Parliament, on his succeeding to his father in the supreme power.

To return to public affairs in London, where changes succeeded with as little permanence, as the reflection of faces presented to a mirror, the attempt of the officers of the army to establish a purely military government, was combatted by the return to Parliament of those republican members whom Oliver Cromwell had expelled, and whom the common people, by a

vulgar but expressive nickname, now called the Rump Parliament. This assembly, so called because it was the sitting part of that which commenced the civil war, were again subjected to military violence, and dissolved by General Lambert, a person who unquestionably designed in his own person to act the part of Oliver Cromwell, though without either the talents or high reputation of the original performer. But a general change had taken place in the sentiments of the nation.

The public had been to a certain degree patient under the government of Oliver, to whom it was impossible to deny all the praise which belongs to firmness and energy ; but they saw with disgust these feeble usurpers bustle amongst themselves, and push each other from the rudder of the state, without consulting the people at large. Remembering the quiet and peaceful condition of the kingdom before the civil wars, when its kings succeeded by a hereditary right to a limited power, and when the popular and monarchical branches of the constitution so justly balanced each other, that the whole British nation looked back to the period as one of liberty, peace, and lawful order ; and comparing this happy state with the recent manner in which every successive faction seized upon power when they could snatch it, and again yielded it up to the grasp of another and stronger party, all men were filled with dissatisfaction.

Upon the whole, the thoughts of all the judicious part of the nation were turned towards the

exiled Prince, and there was a general desire to call him back to the exercise of the government, which was only suppressed by the strong hand of the armed fanatics. It was absolutely necessary that some military force should be on foot, in order to cope with these warlike Saints, as they called themselves, before the general inclination of the kingdom could have room or freedom to express itself.

As it was the disturbances in Scotland which first shook the throne of Charles the First, so it was from the same country that the move ment took place which eventually replaced on the throne his son and heir. We have already noticed, that the kingdom of Scotland had been finally subdued by the efforts of General Monk, who afterwards governed it during the protectorate of Cromwell, and in obedience to his authority.

Monk was a man of a grave, reserved, and sagacious character, who had gained general esteem by the manner in which he managed Scottish affairs. He had taken care to model the veteran troops in that kingdom, so as to subject them to his own separate control, and to detach from their command such officers as were either violent enthusiasts, or peculiarly attached to Lambert and his council of officers. Thus having under his immediate command a moveable force of between seven and eight thousand men, besides those necessary to garrison Scotland, Monk eagerly watched the contest of the factions in London, in order to perceive and seize on the fit opportunity for action.

This seemed to arrive, when the army under Lambert again thrust the Rump Parliament out of doors, and commenced a new military government, by means of a committee of officers, called the Council of Safety. Monk then threw aside the mask of indifference which he had long worn, assembled his forces on the borders, and declared for the freedom of Parliament, and against the military faction by which they had been suppressed. The persuasion was universal throughout Britain, that Monk, by these general expressions, meant something more effectual than merely restoring the authority of the Rump, which had fallen into the common contempt of all men, by the repeated acts of violence to which they had tamely submitted.

But General Monk, allowing all parties to suppose what they thought most probable, proceeded to make his preparations for marching with the greatest deliberation, without suffering even a whisper to escape concerning the ultimate objects of the expedition. He assembled the Scottish Convention of Estates, and asked and received from them a supply of six month's pay, for the maintenance of his troops. Their confidence in his intentions was such, that they offered him the support of a Scottish army of twenty-four thousand men; but Monk declined assistance which would have been unpopular in England. He then proceeded in his plan of new-modelling his army, with more boldness than before, dismissing many of the Independent officers, and supplying their places with Presbyterians, and even with secret Royalists.

The news of these proceedings spread through England, and were generally received with joy. Universal resistance was made to the payment of taxes; for the Rump Parliament had, on the eve of its expulsion by Lambert, declared it high treason to levy money without consent of Parliament, and the provinces, where Lambert and his military council had no power of enforcing their illegal exactions, refused to obey them. The Council of Safety wanted money therefore, and were in extreme perplexity.

Lambert himself, a brave man and a good officer, saw the necessity of acting with promptitude, and placing himself at the head of a considerable force of veteran soldiers, marched towards Scotland. His numbers were enhanced by the report of the various spies and agents whom he sent into Monk's army under the guise of envoys. "What will you do?" said one of these persons, addressing a party of Monk's soldiers; "Lambert is coming down against you with such numerous forces, that your army will not be a breakfast for him." "The north must have given Lambert a good appetite," answered one of the veterans, "if he be willing to chew bullets, and feed upon pikes and musket barrels."

In this tone of defiance the two armies moved against each other. Lambert took up his head quarters at Newcastle. Monk, on the other hand, placed his at Coldstream, on the Tweed, a place which commanded the second best passage over that river, Berwick being al-

ready in his hands. Coldstream, now a thriving town, was then so miserable, that Monk could get no supper, even for his own table, but was fain to have recourse to chewing tobacco to appease his hunger. Next day provisions were sent from Berwick; and the camp at Coldstream is still kept in memory in the English army, by the first regiment of Guards, which was one of those that composed Monk's vanguard, being called to this day the Coldstream regiment.

The rival generals at first engaged in a treaty, which Monk, perceiving Lambert's forces to be more numerous than his own, for some time encouraged, aware that want of pay, and of the luxuries to which they were accustomed in London, would soon induce his rival's troops to desert him.

Disaffection and weariness accordingly began to diminish Lambert's forces, when at length they heard news from the capital by which they were totally dispirited. During Lambert's absence, the presidency in the Military Committee, and the command of such of the army as remained to overawe London, devolved on General Fleetwood, a weak man, who really was overcome by the feelings of fanaticism, which others only affected. Incapable of any exertion, this person suffered the troops to be seduced from his interest to that of the Rump Parliament, which thus came again, and for the last time, into power.

With these tidings came to Newcastle others of a nature scarce less alarming. The cele

brated General Fairfax had taken arms in Yorkshire, and was at the head of considerable forces, both Cavaliers and Presbyterians, who declared for calling a free Parliament, that the national will might be consulted in the most constitutional manner, for once more regaining the blessing of a settled government. The soldiers of Lambert, disconcerted by these events, and receiving no pay, began to break up; and when Lambert himself attempted to lead them back to London, they left him in such numbers, that his army seemed actually to dissolve away, and leave the road to the capital open to Monk and the Scottish forces.

That General moved on accordingly, without opposition, carefully concealing his own intentions, receiving favourably all the numerous applications which were made to him for calling a new and free Parliament, in order to regenerate the national constitution, but returning no reply which could give the slightest intimation of his ultimate purpose.

Monk observed this mystery, in order, perhaps, that he might reserve to himself the power of being guided by circumstances—at all events, knowing well, that if he were to declare in favour of any one party or set of principles, among the various factious opinions which divided the state, the others would at once unite against him, which they would be loath to attempt, while each as yet entertained hopes that he might turn to their side.

With the eyes of all the nation fixed upon him and his forces, Monk advanced to Barnet,

within ten miles of London, and from thence caused the Parliament to understand that they would do well to send from the city the remains of the army of Fleetwood, in case of discord between his troops and those which at present occupied the capital. The Rump Parliament had no alternatire but to take the hint, unless they had resolved to try the fate of battle at the head of those insubordinate troops, who had more than once changed sides between Lambert and Fleetwood on one side, and themselves on the other, against the steady veterans of the Scottish wars.

The late army of Fleetwood, excepting two regiments commanded by men whom Monk could perfectly trust, were ordered to leave the city, and the Scottish general entered at the head of his troops, who, rough from a toilsome march, and bearing other marks of severe service, made a far more hardy and serviceable, though a less showy appearance, than those who had so long bridled the people of London.

General Monk, and the remnant of the Parliament, met with external civility, but with great distrust on both sides. They propounded to him the oath of abjuration, as it was called, by which he was to renounce and abjure all allegiance to the House of Stewart, and all attempts to restore Charles II. But the General declined taking the oath; too many oaths, he said, had been already imposed on the public, unless they had been better kept. This circumstance seemed to throw light on Monk's intentions, and the citizens of London, now as

anxious for the King's Restoration as ever they had been for the expulsion of his father, passed a vote in Common Council, by which they declared they would pay no taxes or contributions to this shadow of a Parliament, until the vacant seats in it should be filled up to the full extent of a genuine House of Commons.

The Rump Parliament had now, they conceived, an opportunity of ascertaining Monk's real purpose, and forcing him to a decisive measure. They laid their express commands on him to march into the city, seize upon the gates, break down the portcullises, destroy the ports, chains, and other means of defending the streets, and take from the contumacious citizens all means of protecting in future the entrance into the capital.

Monk, to the astonishment of most of his own officers, obeyed the commands thus imposed on him. He was probably desirous of ascertaining whether the disposition of his troops would induce them to consider the task as a harsh and unworthy one. Accordingly, he no sooner heard his soldiers exclaiming at the disgrace of becoming the tools of the vengeance of the Rump members against the City of London, than he seemed to adopt their feelings and passions as his own, and like them complained, and complained aloud, of having been employed in an unjust and unpopular task, for the express purpose of rendering him odious to the citizens.

At this crisis, the rashness of the ruling junto, for it would be absurd to term them a Par

liament, gave the General, whom it was their business to propitiate, if possible, a new subject of complaint. They encouraged a body of the most fanatical sectaries, headed by a ridiculous personage called Praise-God Barebones, to present a violent petition to the House, demanding that no one should be admitted to any office of public trust, or so much as to teach a school, without his having taken the abjuration oath; and proposing, that any motion made in Parliament for the Restoration of the King should be visited with the pains of high treason.

The tenor of this petition, and the honour and favour which it received when presented, gave Monk the further cause of complaint against the Rump, or Remnant of the Parliament, which perhaps he had been seeking for. He refused to return to Whitehall, where he had formerly lodged, and took up his abode in the City, where he found it easy to excuse his late violence upon their defences, and to atone for it by declaring himself their protector and ally.

From his quarters in the heart of London, the General wrote to the Parliament an angry expostulation, charging them with a design to arm the more violent fanatics, and call in the assistance of Fleetwood and Lambert against the Scottish army; and recommending to them, in a tone of authority, forthwith to dissolve themselves, and call a new Parliament, which should be open to all parties. The Parliament, greatly alarmed at this intimation, sent two of their members to communicate with the

General; but they could only extract from him, that if writs went instantly forth for the new elections, it would be very well, otherwise, he and they were likely to disagree.

The assurance that General Monk had openly quarrelled with the present rulers, and was disposed to insist for a free and full Parliament, was made public by the printing and dispersing of the General's letter, and the tidings filled the City with most extravagant rejoicings. The rabble rung all the bells, lighted immense bonfires in every street, and danced around them, while they drank healths to the General, the secluded members, and even to the King. But the principal part of their amusement was roasting rumps of poultry, or fragments of butcher-meat cut into that form, in ridicule of their late rulers, whose power they foresaw would cease, whenever a full Parliament should be convened. The revelry lasted the whole night, which was that of 11th February, 1660.

Monk, supported at once by military strength and the consciousness of general popularity, did not wait until the new Parliament should be assembled, or the present dissolved, to take measures for destroying the influence of the junto now sitting at Westminster. He compelled them to open their doors to, and admit to their deliberations and votes, all the secluded members of their body, who had been expelled from their seats by military violence, since it was first practised on the occasion called Colonel Pride's Purge.

These members, returning to Parliament

accordingly, made by their numbers such a predominant majority in the House, that the fifty or sixty persons, who had lately been at the head of the Government, were instantly reduced to the insignificance, as a party, from which they had only emerged by dint of the force which had been exercised to exclude the large body who were now restored to their seats.

The first acts of the House thus renovated were to disband the refractory part of the army, to dispossess the disaffected officers, of whom there were very many, and to reduce the country to a state of tranquillity; after which they dissolved themselves, having first issued writs to summon a new Parliament, to meet on the 25th of April. Thus then finally ended the Long Parliament, as it is called, which had sat for nearly twenty years; the most eventful period, perhaps, in British history.

While this important revolution had been on the eve of taking place, Charles the Second's affairs seemed to be at a lower ebb than they had almost ever been before. A general insurrection of the Cavaliers had been defeated by Lambert a few months before, and the severe measures which followed had, for the time, totally suppressed the spirit, and almost crushed the party of the Royalists. It was in vain that Charles had made advances to Monk while in Scotland, both through the General's own brother, and by means of Sir John Grenville, one of his nearest and most valued relatives and friends. If Monk's mind was then made up concerning the part which he designed to per-

form, he, at least, was determined to keep his purpose secret in his own bosom, and declined, therefore, though civilly, to hear any proposition on the part of the banished family.

The accounts which the little exiled court received concerning Monk's advance into England were equally disconsolate. All intercourse with the Cavaliers had been carefully avoided by the cloudy and mysterious soldier, in whose hands Fortune seemed to place the fate of the British kingdoms. The general belief was, that Monk would renew, in his own person, the attempt in which Cromwell had succeeded and Lambert had failed, and again place a military commander at the head of the Government and it seemed confirmed by his harsh treatment of the City.

While Charles and his attendants were in this state of despondence, they were suddenly astonished by the arrival from England of a partizan, named Baillie, an Irish Royalist, who had travelled with extreme rapidity to bring the exiled Prince the news of Monk's decided breach with the remnant of the Long Parliament, and the temper which had been displayed by the City of London when it became public They listened to the messenger as they would have done to one speaking in a dream.

Overwearied and fatigued by the journey, and strongly excited by the importance of the intelligence which he brought them, the officer seemed rather like one under the influence of temporary derangement or intoxication, than the deliberate bearer of great tidings. His

character was, however, known as a gentleman of fidelity and firmness, and they heard with wonder that London was blazing with bonfires, that the universal wish of the people of all sorts, boldly and freely expressed, demanded the restoration of the King to his authority, and that Monk had insisted upon the summoning of a free Parliament, which the junto had no longer the power of opposing. He produced also a copy of Monk's letter to the Parliament, to show that the General had completely broken with that body.

Other messengers soon confirmed the joyful tidings, and Sir John Grenville was despatched to London in all haste, with full powers to offer the General every thing which could gratify ambition or love of wealth, on condition of his proving the friend of Charles at this crisis.

This faithful and active Royalist reached the metropolis, and cautiously refusing to open his commission to any one, obtained a private interview with the mysterious and reserved General. He boldly communicated his credentials, and remained unappalled, when Monk, stepping back in surprise, asked him, with some emotion, how he dared become the bearer of such proposals, Sir John replied boldly, that all danger which might be incurred in obedience to his Sovereign's command had become familiar to him from frequent practice, and that the King, from the course which Monk had hitherto pursued, entertained the most confident hopes of his loyal service.

On this General Monk either laid aside the

mask which he had always worn, or formed a determination upon what had hitherto been undecided in his own mind. He accepted of the high offers tendered to him by the young Prince; and, from that moment, if not earlier, made the interest of Charles the principal object of his thoughts. It has been indeed stated, that he had expressed his ultimate purpose of serving Charles, before leaving Scotland; but whatever may have been his secret intentions, it seems improbable that he made any one his confidant.

At the meeting of the new Parliament, the House of Peers, which regained under this new aspect of things the privileges which Cromwell had suspended, again assumed their rank as a branch of the legislature. As the Royalists and Presbyterians concurred in the same purpose of restoring the King, and possessed the most triumphant majority, if not the whole votes, in the new House of Commons, the Parliament had only to be informed that Grenville awaited without, bearing letters from King Charles, when he was welcomed into the House with shouts and rejoicings; and the British constitution, by King, Lords, and Commons, after having been suspended for twenty years, was restored at once and by acclamation.

Charles Stewart, instead of being a banished pretender, whose name it was dangerous to pronounce, and whose cause it was death to espouse, became at once a lawful, beloved, almost adored prince, whose absence was mourned by the people, as they might have bemoan-

ed that of the sun itself; and numbers of the great or ambitious hurried to Holland, where Charles now was, some to plead former services, some to excuse ancient delinquencies, some to allege the merit of having staked their lives in the King's cause, others to enrich the Monarch, by sharing with him the spoils which they had gained by fighting against him.

It has been said by historians, that this precipitate and general haste in restoring Charles to the throne, without any conditions for the future, was throwing away all the advantage which the nation might have derived from the Civil Wars, and that it would have been much better to have readmitted the King upon a solemn treaty, which should have adjusted the prerogative of the Crown, and the rights of the subject, and settled for ever those great national questions which had been disputed between Charles the first and his Parliament.

This sounds all well in theory; but in practice there are many things, and perhaps the Restoration is one of them, which may be executed easily and safely, if the work is commenced and carried through in the enthusiasm of a favourable moment, but are likely enough to miscarry, if protracted beyond that happy conjuncture.

The ardour in favour of monarchy, with which the mass of the English nation was at this time agitated, might probably have abated during such a lengthened treaty, providing for all the delicate questions respecting the settlement of the Church and State, and involving

necessarily a renewal of all the discussions which had occasioned the Civil War. And supposing that the old discord was not rekindled by raking among its ashes, still it should be remembered that great part of Cromwell's army were not yet dissolved, and that even Monk's troops were not altogether to be confided in. So that the least appearance of disunion, such as the discussions of the proposed treaty were certain to give rise to, might have afforded these warlike enthusiasts a pretext for again assembling together, and reinstating the military despotism, which they were pleased to term the Reign of the Saints.

A circumstance occurred which showed how very pressing this danger was, and how little wisdom there would have been in postponing the restoration of a legal government to the event of a treaty. Lambert, who had been lodged in the Tower as a dangerous person, made his escape from that state prison, fled to Daventry, and began to assemble forces.

The activity of Colonel Ingoldsby, who had been, like Lambert, himself an officer under Cromwell, but was now firmly attached to Monk, stifled a spark which might have raised a mighty conflagration. He succeeded in gaining over and dispersing the troops who had assembled under Lambert, and making his former commander prisoner with his own hand, brought him back in safety to his old quarters in the Tower of London. But as the roads were filled with soldiers of the old Cromwellian army, hastening to join Lambert, it was clear that only

the immediate suppression of his force, and the capture of his person, prevented the renewal of general hostilities.

In so delicate a state of affairs, it was of importance that the Restoration, being the measure to which all wise men looked as the only radical cure for the distresses and disorders of the kingdom, should be executed hastily, leaving it in future to the mutual prudence of the King and his subjects to avoid the renewal of those points of quarrel which had given rise to the Civil War of 1641; since which time, both Royalists and Parliamentarians had suffered such extreme misery as was likely to make them very cautious how the one made unjust attempts to extend the power of the Crown, or the other to resist it while within its constitutional limits.

The King landed at Dover on 29th May, 1660, and was received by General Monk, now gratified and honoured with the dukedom of Albemarle, the Order of the Garter, and the command of the army. With the King came his two brothers, James Duke of York, of whom we shall have much to say, and the Duke of Gloucester, who died early. They were received with such extravagant shouts of welcome, that the King said to those around him, "It must surely have been our own fault, that we have been so long absent from a country where every one seems so glad to see us."

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